

The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. I.

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Topics of the Times.

GERMANY is greatly exercised over the great exodus to the United States. Whole villages have been, as it were, depopulated. It would seem that a panic had seized the German mind. The Germans have ever been jealous of their German freedom, and they have signs of a grand terrorism to be established over the citizens. They will not stand this, but each one, perhaps, prefers voluntary exile to the other alternative—revolution! The most stringent measures have been resorted to, to prevent this depopulation of the empire. Will the German people stand these stringent measures? Is not Bismarck overstepping himself in this as near as in the matter of the expulsion of the Jesuits? The German people will be false to their past history if they tamely submit to such tyranny. It does not require the vision of the seer to say that if this Mr. Bismarck lives ten years longer, he will not be in power at the time of his death.

ONE of the results of the present persecution of the Jesuits in Germany is the removal of their College from Metz. It is said that this important establishment will be at once transferred to Nancy, where the students will meet immediately after the present vacation. In the Grand Duchy of Posen the measure was carried out without an instant's delay, and a retreat in progress was actually stopped, although it would have lasted but two days longer.

A GOOD story is told of a clergyman in a Massachusetts town who forgot his notes on a Sabbath morning, and as it was too late to send for them, he said to his audience, by way of apology, that this morning he should have to depend upon the Lord for what he might say, but in the afternoon he would come better prepared.

FLOATING around among the chaff of newspaper clippings, we find the following grain of wheat. One would not be much out of the way to cultivate the feelings this writer says he entertains: "I never yet knew a man or woman much abused that I was not inclined to think better of them, and to transfer my suspicions or dislike to the person who appeared to take delight in pointing out the defects of a fellow creature."

THE rate of upheaval of the Swedish coast, a fact long known to geologists, is shown by a large block, ten feet high and fifteen feet broad, on the shore near Morup, which, in September, 1816, was four feet above high-water mark, as is proved by an inscription to that effect. During the past summer this block was 120 feet from the shore, indicating a comparatively recent and rapid upheaval. The earliest records of this stone state that it was close to the water, but not in it; so that it would appear that the upheaval commenced in the present century.

It is said that a young Philadelphia artist, Miss Mary Stephenson Cassett, has just finished an original painting, which all Parma is flocking to see at her studio, in the Academia of that city. Italian painters of reputation offer her every inducement to make Parma her home, and date her works from that city.

THE Church has always taken great interest in Indians since the discovery of America, and has, in fact, been the only agency to turn them to anything like civilized habits. The missionary Fathers have never failed to do good among the Indians, while their works have been interrupted by those who were more interested in debauching them than working either for their spiritual or temporal welfare. In a speech, not long since given, Mr. Secretary Delano is reputed to have said that "of the 293,000 Indians within the limit of the United States, exclusive of Alaska, according to the last estimate which it is possible to form, 130,000 are now supporting themselves upon their own lands, receiving absolutely nothing from the Government beyond the interest of their own money, or annuities granted them in consideration of the cession of their lands. The lands which they have ceded have been sold by the Government to actual settlers at three, five, ten, or twenty times the amount paid the Indians for them."

THE San Joaquin Farmers' Club have appointed delegates to a Farmers' Convention, which it proposes to hold about the 22d of September, and to which all Farmers' organizations are invited to send delegates. We think well of it. A thorough organization of the farmers is the only way to counteract the thorough organization put up against them. They should not, however, put up with a few "resolves," and wind-work. They should act! Organize savings banks; build warehouses; fix to charter ships and steamboats, and all those things that one man would do if he owned all the produce of the State. No one man would pay twenty-five dollars per ton for freight to Liverpool when he ought to get it for ten.

WE of the Pacific Coast, who have nothing in the way of excitement from the elements—no storms, no sunstrokes, nothing in that line except a little shake occasionally—congratulate ourselves as we read such descriptions as the following, of a thunder storm in Poughkeepsie N. Y., on the 14th inst. It is a graphic description. "At times, streaks of chain-lightning fringed the lower edge of the inky black mass and lighted up the river for ten or fifteen miles. Then the broad and less vivid flashes of heat-lightning followed, accompanied by deep, heavy thunder, afar off. No wind of any consequence accompanied it, but the rain fell in torrents. The lightning flashed from horizon to horizon incessantly in forked tongues and jagged chains, and it really seemed as if every flash struck something, because they were instantaneously followed by rattling and stunning thunder-claps. Looking up Main Street from the Post Office, balls of fire were seen shooting into the Atlantic and Pacific Telegraph office, and explosion after explosion followed, like the rattle of musketry, as the electric fluid struck the telegraph instruments, creating terror in the hearts of everybody in the vicinity. At the Western Union Telegraph office a ball of fire entered the window and exploded on the desk of the operator, and was followed by other electric explosions, driving the operators away from their business."

"PROFESSOR" KNOWLTON, who has attained some celebrity, in San Francisco, as a gymnast, and some as a teacher, lectured on Sunday evening, at Dashaway Hall. Subject, "Our Girls." If the Professor is noted for one thing more than another, it is for "glibness"—for glib sayings, which never emanated from the brain, and which are not expected to reach it in the audience. "He began," say the reporters, "by saying the subject spoke for itself; he never saw a girl that didn't. The first thing that boys do is to get after the girls; if they don't, they ought to be ashamed of themselves. He had taught for sixteen years—sometimes the sexes mixed, as they ought always to be; sometimes the girls separately, as they ought never to be—and therefore ought to know something about girls. When God puts all boys in one family, all girls in another, then they should be separated in schools; but, till then, never. Dr. Holmes, of Boston, said that 'All men love all women. If they don't, they ought to be summoned before a Court and show cause why they don't.' Somebody said: 'The proper study of mankind is man.' The lecturer thought the most perplexing study is woman; the most delightful, the girls." We imagine that the "Hoodlum," girls and boys who mix on the streets, and in out-of-the-way and disreputable places, could use the "Professor's" language just as glibly and as much to their purpose. In the course of the lecture the Professor gave a "glib" description of the "Girl of the Period," which even the reporters of the daily papers, who are used to wading through all the by-ways of crime, in search of the sensational, pronounce "not very delicate." We are indebted to such model teachers and lecturers for the existence of the "Girl of the Period."

THE *Call* states that in 1871 our total exports amounted to \$538,000,000, and the imports to \$590,000,000, showing a balance of trade against us of \$52,000,000. The tables could easily be turned if the natural resources of the country were developed to a greater extent, and more economy practiced in the purchase of expensive articles of luxury.

THE *Bulletin* saw an account of a mad-stone in a Kentucky paper, and had a letter written to the owner, and received a satisfactory answer. The stone is very porous and of a dark green color, said to be a Chinese chemical composition. It has been in the family over one hundred years, and has cured hundreds of cases of snake and dog bites. The stone, when applied to a bite, will adhere if the wound contains any poison—sticks so that you can scarcely shake it off. If there is no poison, the stone will not take hold. The stone remains on the wound until it absorbs all the poison it can hold, and then falls off. It is then put in warm ashes, and then in warm water. When put in water you can see small green bubbles rise to the top of the water. On one occasion the water so used was carelessly set in the yard, where a cat drank of it. In a short time the cat died in convulsions. One of these mad-stones is in the possession of John Wolfskill, of Putah Creek, Solano County, and it, too, has cured many cases of hydrophobia. It has been in the possession of his family for a long while.

ON Saturday morning, July 27th, says the *Montreal Witness*, in the chapel of St. Joseph's College, Ottawa, Rev. T. C. Street, a minister of the Church of England, and his four children, were received within the pale of the One, Holy, Catholic and Apostolic Church, by the Rev. A. Pallier, O. M. I., who had prepared the converts for their grand and final step. Mr. Street is a gentleman

in every sense of the word, a man of letters, graduate of Oxford University, and his conversion will, we are sure, be hailed with delight by the entire Catholic community. At first it was our intention to simply chronicle this important "change of faith," but during the past week rumors untrue and malicious have been industriously circulated by the former friends and admirers of Mr. Street. One Protestant gentleman (?) had the bad taste to state in a public place that "the minister had turned over for pecuniary motives; he was to obtain a very lucrative position—the Superintendence of the city Catholic schools." We would inform this badly informed zealot that the Catholic Separate Schools of Canada have no fat salaries to dispose of; thanks to the illiberality of uneducated Protestants, they are barely able to support themselves decently; therefore the "minister," who—being an intelligent man—was all along aware of this, could not have expected any such assistance from any such source. Mammon entices few to enter the Church of Ages, for, generally speaking, Catholics do not belong to the wealthier class of society.

The people of England seem to have found out, all at once, that during the next century coal is going to be a scarce article; hence, it has gone up in price. A morning paper remarks that this rise in coal, together with the high price now demanded for rents for such houses as are occupied by the laboring classes have stimulated emigration to such an extent that the ships now bring out more immigrants from England to Canada and the United States than come from Ireland—formerly ahead of all European countries in the number of people it sent to the United States.

THE Southern part of the State is getting to be celebrated for its fine honey. Los Angeles honey, in our market, is the finest we have ever seen. It is said that an immense amount of wild honey is constantly being taken in that part of the State. It was thought for a long while, we remember, that this State would not be adapted to the honey bee; but the reverse has proved true. California produces everything, and that better than any other part of the globe.

"REAL merit of any kind," says an exchange, "can not be long concealed; it will be discovered. It may not always be rewarded as it ought, but it will always be known." We don't believe a word of it.

AN eastern exchange tells us that the chief exporter of California fruit to the East lost \$10,000 the first year he went into the business. Last year he cleared \$25,000, and this year expects to clear double that amount.

SAN DIEGO is jubilant over her railroad prospects. COL. TOM SCOTT is down there talking to them. He wants the local railroad organization to transfer to the Texas Pacific their lands in San Diego which have been ceded by the city, the city to guarantee the right of way through the county one hundred feet wide, a tract on the water front of New San Diego sixty by fifteen hundred feet, for a passenger station, and one hundred acres of tide lands near the old town. He asks no money nor bonds. The people are well satisfied that his demands are very moderate. All his demands will be complied with, and it is supposed the work will proceed at once.

At the date of our last paper, there seemed to be some doubt as to who had received the appointment to the vacant See of Baltimore, but a dispatch from Newark, of August 27th, says: "The Rev. James Roosevelt Bailey, Catholic Bishop of the Diocese of Newark, yesterday received from the Pope a bull announcing his appointment as successor to the late Archbishop Spaulding." A very excellent biographical sketch of Archbishop Bailey, taken from the *Freeman's Journal*, appears in THE *GUARDIAN* to-day.

REPORTS of the condition of cereals in France are favorable. The crops are pronounced very good in forty-two Departments; good in thirty-seven; and passable in six. They were very good in Corsica, and excellent in Algeria. Yet estimates of the probable yield in America and Eastern Europe indicate that those countries can not furnish the customary supplies of breadstuffs, and that England and Italy will require more than usual.

THE three rebellious Armenian Bishops, Vactosian, Padiaron, and Kupelian, are stated in a dispatch from Constantinople, given in the *Univers*, to have been all three struck down by apoplexy within the space of twenty days. It is added that the Armenian schismatics are in consternation at this terrible event. The two first-named Bishops are since dead, and the new schismatic Patriarch, Kupelian, has received the last Sacraments.

It will cause our readers no surprise to hear that the Wesleyan Conference has adopted a resolution expressive of sympathy with the policy of Prince Bismarck in respect to the treatment of the Jesuits in Germany.

State Items.

CARPENTERS are in demand at San Francisco. GOVERNOR BOOTH, last week, pardoned thirteen convicts.

THE small-pox has pretty much disappeared from San Francisco.

THE *Morning Call* will hereafter be published every day in the week.

THE fires at Puget Sound are destroying an immense amount of timber this year.

THE hop crop in Santa Clara Valley is pronounced to promise an exceedingly heavy yield.

THE assessment-roll of Washington Territory foots up about \$2,000,000 more than last year.

THE Sacramento River is very low. The steamers are frequently delayed by running on sand-bars.

ALFALFA in the neighborhood of San Buenaventura grows an inch a day, according to the *Signal*.

PROF. GILMORE, the new President of the California University, arrived at San Francisco on Wednesday last.

THE Santa Cruz farmers have been poisoning the grizzly bears that have been feeding off their stock. Four were disposed of.

SEPTEMBER 9th, the anniversary of California's admission into the Union, is to be celebrated by a general parade of the State troops.

THE citizens of Marysville are making great preparations for the approaching Fair, which will commence in that city on Monday, September 2d.

THE San Luis Obispo *Tribune* notices a "spud" raised near that town which measured over nine inches in circumference and thirteen inches in length.

COON-hunting is becoming a favorite sport at San Buenaventura. The animals come in considerable numbers to prey upon the shell-fish on the shore.

THE *Havilah Miner*, Kern County, has six pages of legal advertisements. This looks prosperous for the paper, but not so much so for so small a county.

THE Eastern quail, several dozen of which were turned loose near Cloverdale last fall, have "increased and multiplied" until there are now two or three hundred in that vicinity.

CALAVARAS claims the richest strike in the way of quartz. The *Citizen* says if it holds on a year as rich as it starts in, the proprietors say they can pay off the national debt.

THE Colusa *Sun* says: "Immense quantities of grain are daily coming in town from the interior, and we are informed that at the present time from fifteen to eighteen hundred tons are upon the river bank awaiting shipment."

ALL accounts from vineyards in the foot-hills of Calaveras and Stanislaus counties agree that the grape crop this year is large, and the berries are plump and of excellent flavor. The product of wine will, therefore, be much increased over that of last year.

A DESPATCH from San Diego gives late news from Arizona: "Last week a band of Apaches attacked the San Pedro settlements. A party of sixteen citizens took the trail, and followed them thirty-five miles into the Santa Catarina mountains, where they overtook and surprised them, killing three Indians."

LISLE LESTER (Mrs. Higby) started for the East on Saturday, having been appointed, by the California Agricultural Society, delegate to the Great Agricultural Exposition, which opens in Cincinnati next month. The lady will make a prolonged stay, having engaged to give readings under the auspices of the Chicago Bureau.

THE San Francisco Railroad Committee of One Hundred finished its labors on Wednesday evening, and adjourned *sine die*. We are unable to say what it has accomplished. It was decided to recommend the subsidy to the Central Pacific for a bridge across the bay at Ravenswood. Whether this result could not have been attained without all the talk, we would not undertake to decide. What will the daily papers do now for matter in the place of the discussions of the One Hundred?

THE *Vallejo Chronicle* says: "W. S. Watson, civil engineer, advocates the construction of a narrow-gauge railroad from Benicia to Red Bluff. He states that the city of Benicia will aid such an enterprise to the extent of \$200,000, and the farmers along the line will give assistance equal to \$5,000 per mile. Sacramento will be invited to subscribe \$300,000 for a branch road to that city, forming a junction with the other line at Vaca. A branch is to run from Cache Creek to Colusa, and another to Nevada. The entire system is to be 260 miles long, and the reported cost \$3,900,000."

A TEMPORARY building for the use of St. Patrick's Parish, San Jose, was dedicated on the 11th inst., by His Grace the Most Rev. Archbishop, who preached a most interesting and appropriate sermon on the occasion. High Mass was sung by Rev. Joseph Gallagher, assisted by Rev. H. P. Gallagher. We owe an apology for having omitted this item in our former issues; and, in this connection, we would take occasion to request clergymen and others to send in all the church news of their locality. The local matter always forms the most interesting part of a newspaper, and all such favors would be most gratefully received.

THE Committee having in charge the procuring of funds for the erection of a Spanish-American Catholic Church in this city, held a meeting at the bank of Belloc Freres, at which the Secretary reported that the total amount received up to date was \$6,500. Among the most liberal gifts was \$500 from Dona Benita Sarrani de Ergiaga, and \$500 from Dona Isabel Juarez. The proposition to postpone the discussion as to the most suitable location for the church until October, 1873, was adopted. Dona Arcadia Bandini de Stearn is authorized to receive subscriptions in Los Angeles. The Secretary read a letter signed by several Spanish families who desired to inaugurate a Fair for the purpose of procuring funds for the church. The project was approved.

Spirit of the Press.

THE slanderer and the backbiter who rushes into print with the faults of his neighbors, forms the subject of a leader in the *Boston Pilot*. He is a dangerous beast, and should be avoided. But the *Pilot* man goes after him in strong language, which we give:

If there is one of our neighbors whom we fear and avoid more than another, it is the man who writes the letters for the newspapers. We can bear with an ill-tempered and quarrelsome man; we can put up with the small tales of a lo-se-tongued mischief-maker; we can even stand the annoyance of a drunken man, if he can stand himself, but we have a holy horror for the man who writes the letters. All mere verbal meddlers are small potatoes, when compared to him, as a nuisance. The spirit of all backbiters is of the same nature, but the man who pens his malignity in specious words to a public newspaper is the meanest and worst backbiter of them all.

We write very plainly, because, more than others, we are in a position to realize the amount of unchristian bitterness and delight in bad feeling that are hidden in the heart of the man who writes the letters. Day after day, he sends his epistles to us from all quarters—for he lives in all places, does this man, and we notice, too, that he is often at his worst in the smallest places. But we know his letter at a glance; we almost recognize his envelope; and before we have read the first page of his letter—for his letter is always nice, with every word well selected and fitted to its place by the hand of the skilled mechanic—we tear it across and fling it into the basket. But every paper is not so careful as *The Pilot*. There are too many editors who regard the man who writes the letters as their best friend. These editors take his envenomed pages and print them, and, whenever they can, write editorials about them, pointing out the iniquity of the person against whom the man's letter is directed. We are sorry to see editors pander so to the morbid appetite for "sensational" and slander; but we are not sorry for the man who writes, for we know that he, like the envious man and the jealous man, is only whipping himself with a scorpion's tail.

We realize fully the value of newspaper criticism; and we hope we realize, also, the proper times and occasions for its use. It is a remedy only to be resorted to when all other means have failed. The man who writes on slight provocation, is like the doctor who burns out mosquitoes with a red-hot iron. It is to be observed, too, that the man who writes is not the person who suffers. He is always a volunteer. His pen is at the service of anyone, and his poison has no antipathies. Only give him the "points" of your story, and down he sits and makes out a "case" that is sure to catch the sympathies of the public, and he does it for the very love of the mischief. Oh! but he's a mean, meddlesome mischief-maker, this letter-writer, and sometimes, when we read his productions, we wish we had him within reach of our editorial too—and our friends know that for forty years we've worn heavy boots.

The man who writes the letters is a bad neighbor and a bad citizen. What would be said of a member of a family who would rush abroad and shout out every little disturbance and dispute that might arise at home? Such a one would be deemed either a fool or a scoundrel. But the family is the basis of the community, and of the nation. The man who rushes with his letter to the newspapers, exposing every little hitch in the affairs of the community to which he belongs, earns for himself one of these names. It is all very well for him, when found out, to defend his conduct by saying he wished to correct an error by the force of public opinion. Such a defense is a sham. There is no community that can not correct its own errors if the thing is only properly managed. The public has nothing to do with a little village squabble. Public opinion is a humbug so far as it is taken as a medicine for private disputes.

The leading article in *The Catholic* of Pittsburgh, discusses the question of miracles. It believes in the miracles of the present day. So do we. We will not pretend to say that everything that occurs, that is beyond our comprehension, is a miracle; but there are many instances of the special interposition of Divine Providence! *The Catholic* says:

Cavillers against the performance and genuineness of miracles, have urged that "it is impossible that God, being infinitely wise, should ordain laws merely to violate them; that the world, from the beginning, must have been so constructed as to preclude the necessity of subsequent changes." These objections may be disposed of in understanding that these abnormal occurrences were, from the beginning, as much a part of His plan of operation as were what are known as the "laws of nature." These manifestations, at what seemed to be irregular intervals, have had their regular place in the mind of God for the government of the moral world, as well as the more frequent events brought before the notice of mankind, such as earthquakes, volcanic eruptions, storms and such like, for the government of the physical world. Miracles and natural wonders, however extraordinary and seemingly irregular, are not after-thoughts of the Supreme One, but were provided for at the commencement. No believer in an infinite God dare, for an instant, allow himself to doubt His power to perform miracles. To disallow Him such ability is to divest Him of the very essence of His being. Man stood in need of a Revelation; the boundless benevolence of God is a stronger argument in favor of His imparting to those who are His children the understanding requisite for their peace and happiness than is any conceivable difficulty—however insurmountable it may appear in the eyes of disputants—an argument against such a revelation. A direct revelation, coming from the Creator of Heaven and earth, is a miracle, and depends, for its attestation, upon miracles; therefore, from the knowledge that we have of God, it would be more wonderful not to have miracles than it would be to have them.

FATHER RYAN, in the last number of his paper, the *New Orleans Morning Star*, discourses of the literature of the age. Give him, he says, the literature of any age, and he can judge its spirit; or give him the spirit and he can infallibly conclude the literature the age will produce. An age whose spirit is mastered by religion will produce a religious literature. An irreligious generation will express itself irreligiously. Of the literature of our day, he says:

Have you read it as we have read it? Have you studied it as we have studied it? What found you in it? Now and then, like a few, fair, scattered flowers in a dismal desert, pure, fresh thoughts. Now and then the breath of heaven in its words. Now and then, but very rarely,

the shadow of a lofty thought. Now and then, the faint and far-coming perfume of purified emotions.

But only now and then. Take it in all its forms—judge of it in its entirety—what is it? Earthy, of the earth—sensual, immoral. What does it talk about? Love? But what is its love? Inane sentiment, or polished sensualism.

Does it tell of history? What is its history? Truth, and the whole truth? By no means. It bends facts to its fallacies and prejudices.

Does it speak of Philosophy? And its Philosophy—What is it? Vagaries.

Does it speak of Religion? How? Religion is refined naturalism.

Its passions are low; its ideas, dark and wild; its emotions physical sensations; its aspirations, earthward. And this literature is the written confession of the sins of the soul and the mind and the heart of our age.

It tells a sad, sad tale of the present generation, but it will tell a worse one of the next. Why?

THE *Star* next makes a point on the *Southwestern Presbyterian*, which accuses it of using second-hand learning, as follows:

Our Presbyterian neighbor complains of second-hand learning. With us it is usual to think that nearly all learning worth anything is second-hand. We get nearly all that we know from somebody else. The world consists of teachers and taught, each generation taking its turn in either category. It is only since the days of Martin Luther that learning is considered original, especially in the highest of all sciences—religion. Since that event every man spurns second-hand learning and becomes his own teacher in theology. His reflections, his understanding or misunderstanding of the Bible, and his religion, are all original, at least in theory. In point of fact, it is true, your lazier kind of Protestant generally postponed the duty of making up his own religion, and drops provisionally into one cut and dried for him by some ambitious anti-Pope of a Luther or a Calvin.

THE *Churchman*, published at New York, the organ of the Episcopalians, quotes from the *Guardian*, the organ of that Church in England, the following opinion of the action of Bismarck:

Prince Bismarck is a much greater man than Earl Russell, but it is possible that his severity toward the Jesuits in Germany may prove as great a blunder as was the famous Durham letter of our English politician. When Lord Russell wrote that letter, he dealt a deadly blow against the whole moderate and anti-Ultramontane school of Roman Catholics in England, from which it has never recovered. No one who was not familiar with the inner condition of Anglo-Roman life, before and after the Durham epistle was sent forth, can appreciate its fatal effects. Within a few weeks, and almost within a few days, Cardinal Wiseman, and the Ultramontane principles of which he was the representative, were masters of the whole English Roman Catholic body. A feeling of honor roused the old schools of the wealthy laity, and of the more moderate clergy to cast in their lot unreservedly with the newly-made but much mistrusted Cardinal, who, it was justly considered, had been specially ill used by the minister who turned round upon him, and did his utmost to rouse the dormant anti-Popish feelings of the country into passionate action.

THE *Monitor* throws light on the Belfast riot as follows:

Catholic emancipation has had nothing to do either with the procession or with the riots. The very latest account—how reliable it may be we know not—seems to establish as a fact that it was the repeal of the Party Procession Act which was being celebrated after a fashion more honored in the breach than in the observance. This Act declared illegal any procession, parade or demonstration having a partisan character, or tending to arouse party animosities. It was what might be termed an emergency measure, objectionable in its principle, but apparently necessary to check an existing evil. Its wording was so loose and vague that it could easily be turned into an instrument of oppression, and made applicable even to any religious ceremony taking place outside a church. Indeed, there were many endeavors so to apply it, made, from time to time, in Ireland by the Tory journals, and by sympathizers with Orangism. During the last session of Parliament it was repealed, hardly any member venturing to say a word in favor of its retention.

So far so good. Well, on the return of their anniversaries, 1st and 12th of July, etc., the Orangemen had their processions, marched in order, carried their flags and insignia, played their party tunes with life and drum, and nobody molested them, if it were not the police. The Catholics suffered the insulting display without any resistance or tumult. Then came their turn. They resolved to parade, not in honor of any religious or political anniversary peculiar to them; not to celebrate any defeat of their adversaries; not to exult in any ancient triumph of their co-religionists, but purely and simply to commemorate the repeal of an Act objectionable to the Orangemen as much as to them. The Catholics have no party flags, as such, nor have they any party tunes. The emblems they bear and the tunes they play they love in common with men of all creeds who wish to see Ireland an independent nation.

THE *Catholic Herald*, of the 17th, discusses very ably the Jesuit expulsion question. From the article we clip:

A strong feeling of sympathy has been awakened, even among a large number of Protestants, both in Europe and America, toward a religious order that has been made the object of an unprovoked attack. To an honest mind the question naturally presents itself: "What have the Jesuits done?" When challenged in the Reichstag to "produce a single act of a single Jesuit which had infringed any law of the State," Prince Bismarck could produce none. He has intimated, it is true, that he had in his possession proofs of their plotting against the German Empire, but what court of justice is satisfied with a mere intimation?

The name of Jesuit has ever been associated with zeal, fidelity and attachment to faith. Their success, obtained by acts of the most extraordinary self-denial, has awakened the jealousy of unprincipled politicians, against whose nefarious intentions the Jesuit, as well as the secular priest, is bound to warn his people. Is Bismarck afraid of the poverty, self-denial and learning concentrated in religious orders? Why were not Catholics, their schools, their colleges and their religious orders condemned before the late war? Have the Catholic soldiers of Germany proved traitors? Were their chaplains (many of whom were Jesuits) traitors? Did they sell or seek to betray Protestant Germany or Catholic France? No! They stood by their country in the hour of trial, and were, even at the close of the war, honored by having conferred upon them the decoration of the "Order of Merit," by (if we mistake not) the imperial hand of the newly made Kaiser, the same puppet who now dances to

Bismarck's piping. Who will wonder then that even Germans are beginning to be thoroughly disgusted with the tyranny of the bigoted Bismarck? Who will wonder that even in the army, officers in high positions venture to drink "the health of the King of the Germans," instead of conferring upon him his newly acquired and much coveted title of "Kaiser?" Who will wonder at the course adopted by German Catholics, both in Europe and America, in calling public meetings and publicly proclaiming their indignation at the insult and ingratitude heaped upon them by the government which their countrymen shed their blood to establish? Who will be surprised when, in Cincinnati, German Catholics declare themselves to be "first Catholics and then Germans," and that "the German Empire might fall into a thousand pieces rather than that one stone should be taken from the Catholic Church." It is that very Catholic Church that makes the true citizen—the law-abiding man—the Christian patriot. It is that same Catholic Church that is and has ever been the fount and protectress of human rights and human liberty throughout the world.

EDUCATION forms the subject for the leading article in our co-laborer, at Portland, Oregon. The editor holds, in common with the entire Church, that a religious education is more important than a scientific one. He writes:

It is indisputably true that the natural sciences are not to be disregarded when there is question of education; they should go hand in hand with religion; but the latter should stand on the pinnacle. For, "What shall it profit a man, if he gain the whole world and lose his own soul?" And, can you believe that God could have saved, converted and governed the world by sending to it, instead of the Gospel, eight books of universal Geometry? No; humanity would perish before accomplishing its task, if it had been compelled to understand, not indeed, the integral and differential calculation, but simply the eight books of Geometry by Legendre. Besides, natural science binds us to the mind of this earth, to the surface of the visible heavens, but it does not give the key to the multitudinous mysteries encountered at almost every step. A man may say: "I have seen a phenomenon; I have proved the cause of it; I have defined its law." Oh! spectator of a divine and unknown policy, you are like the curious who attend the council of kings in the ground-floors of their palaces, among the guards and servants; you judge, from the message which passes of the orders which it bears. You catch a glimpse of the address and superscription, and you think you know the destinies contained in that mysterious paper, sealed by a hand which is invisible to us. But, by religious doctrine, we ascend to the first cause of our being; it tells us what the relations are which unite us to God, and that which constitutes the fundamental mystery of life; it reveals to us the cause of causes, the law of laws, the substance of substances, the final and supreme reason of all phenomena.

ARCHBISHOP BAYLEY.

WE are indebted to the *Freeman's Journal* for the following excellent sketch of Archbishop Bayley:

James Roosevelt Bayley was born in the city of New York, in 1814, and is, therefore, in his fifty-eighth year. His father and his grandfather were respected physicians, in this city—his grandfather, if we mistake not, falling a victim to his self-sacrificing professional exertions during the plague of yellow fever here, in 1821. A daughter of the elder Dr. Bayley, and, therefore, the aunt of Bishop Bayley, was the renowned Mrs. Seton, so well known in society for noble and distinguished qualities, but, in every sense of the word, better known for her heroic self-sacrifice as a convert to the Catholic faith. "Mother Seton" gave up much for the Lord—but she has received, according to His promise, a hundred-fold. Her name is in perpetual benediction among Catholics in America. God has given her, in the Society of Sisters she founded, a great progeny; and of her own blood, her prayers, sanctified by sacrifices, have brought many to the knowledge of the truth, even after her decease.

James Roosevelt Bayley had, also, his sacrifices to make. In his youth, cherished by wealthy and influential relatives, he was not contented with the easy-going life that lay straight before him. He sought to satisfy the cravings of his religious nature by devoting himself to the ministry of the Protestant Episcopal Church. For some time he was pastor of the snug little Protestant Episcopal congregation at Harlem, on New York Island. With influential relatives and connections, his road, by easy journeys, lay open to the nicer and more honorable positions of that most cultivated of the Protestant sects. But as his manhood matured, his conscience pointed to other, and far greater sacrifices. The truth of the Catholic Church pressed itself on his attention. He was not disobedient to the revelation. When doubts arose in his mind whether the Catholic Church was not the only true one, he exercised the right so loudly proclaimed by Protestantism, of "examining for himself." The end was soon reached. This was all before that remarkable movement begun by Hugh James Rose, Master of Cambridge University, in England; advanced by Richard H. Froude, Keble, and others, and of which, by matchless genius above them all, John Henry Newman became the centre-spirit, and the acknowledged leader—ending in the conversion to the faith of so many thousands of cultivated intellects.

James R. Bayley was received into the Catholic Church. God gave him, moreover, a vocation to the priesthood. He went to Paris, and made his ecclesiastical studies, preparatory to the priesthood, at the old St. Sulpice. Returning, he was ordained priest by Bishop Hughes, early in the year 1842. Shortly afterward he was made Vice-President of St. John's College, Fordham; and afterward, President. When St. John's College was transferred to the Jesuit Fathers, the Rev. Mr. Bayley was appointed Secretary of the diocese of New York, a position that he held till 1853, when, at the recommendation of Archbishop Hughes and his Suffragans, our Holy Father, Pope Pius IX, named him First Bishop of the new See of Newark.

He was consecrated in the Cathedral of New

York, on Sunday, October 30th, of that year, by Archbishop Bedini, afterward Cardinal, who was on an Apostolic visit to this country, Archbishop Hughes preaching the sermon. No one who was present at that solemnity, when Bishop Loughlin of Brooklyn, Bishop Bayley of Newark, and Bishop de Goesbriand of Burlington, Vt., were consecrated, will ever forget it.

While Father Bayley was Secretary of the diocese of New York, he found time to write his very interesting "Sketch of the History of the Catholic Church in New York;" and his "Life of Bishop Bruté," first Bishop of Vincennes, Indiana.

The present condition of the diocese of Newark tells what his administration of that diocese, for the past nineteen years, has been. He founded, and has brought up to its present flourishing condition, Seton Hall College—as, at the same time, a nursery for the priesthood, and as a safe collegiate establishment for secular education. The Academies of the Sisters of Charity at Madison, N. J., are others of his works—doing so well their offices. He has helped his diocese, moreover, with several of the religious orders; a Priory of the Benedictine Monks, at Newark, and a Convent of Benedictine Nuns at Elizabeth; the grand Convent of the Passionists, of St. Michael's, at West Hoboken—caring for so many surrounding missionary stations. And, still later, the Jesuits, at St. Peter's, Jersey City.

And, as of paramount importance, must be mentioned his zeal for the promotion of primary parochial schools. What he has labored to do, in this way, is testified by his celebrated pastoral of last Lent, in which he says that a parochial church without its parochial school, hardly deserves its name! And, finally, his diocese has been so well supplied with priests, under his fostering, that hardly anywhere in it, and certainly not in any city or town of importance, are there Catholics who can not, without undue difficulty, attend and receive the ministrations of the Sanctuary.

We said, above, that Bishop Bayley had made his sacrifices in becoming a Catholic. Among other things, he was the favorite, and the principal heir, of a very wealthy relative, the late James Roosevelt. When James R. Bayley became a Catholic priest, that relative, under the false promptings of enemies of the faith, was made to believe that a Catholic priest, in becoming such, had to give over his private property to the Church. Motivating his action on that allegation, Mr. Roosevelt, by a codicil to his will, cut off Father Bayley from the large property he had bequeathed to him. The will was contested in the courts, but, in the opinion of the then Judges, it was held that the intention of the testator was distinct, and must stand—no matter how false might be the impression under which that intention was formed and expressed.

We well remember, on the day that that decision was rendered, with what equanimity, and, personally, almost indifference, Father Bayley received the news—making use of what was, with him, a familiar expression on the occurrence of anything untoward: "It will be all the same a hundred years hence!" In the sense intended this was true. But, in another sense, it is not true. For the Lord has said that there is no one who shall have lost houses or lands, etc., for His sake, and the Gospel's, that shall not, in this world, receive an hundred-fold—with persecution—and, in the world to come, life everlasting. Archbishop Bayley will be the third convert to the faith that will have occupied this Principal See of the United States.

BISHOP ELDER.

FROM the *Western Watchman* we clip the annexed notice of Bishop Elder, who was reputed to have been appointed to the vacant See of Baltimore:

Private dispatches from Rome bring the intelligence that the Holy Father has designated a new Archbishop for the See of Baltimore, in the person of Bishop Elder of Natchez. It seems to have been tacitly agreed on of late that the incumbent of the first See of America should, if possible, be an American. Many of our prelates are of American birth, but only one, Bishop Elder, is left, since the death of Archbishop Spalding, who can trace his ancestry to the first Catholic settlers of the land. He is from a very old, very respectable, and very Catholic family of Maryland. He was born in Baltimore, was ordained in Baltimore, was consecrated in Baltimore to the See of Natchez, and now is called to wear the mitre of his native metropolis.

Bishop Elder was consecrated May 1857, and from that day to this his labors in the State of Mississippi have been incessant and indefatigable. With scarcely any advantages of rail communication with the different parts of his scattered diocese, he was obliged to be almost continually on horseback. When Bishop Elder first arrived in Natchez, he found but two or three priests in his diocese, and but few Catholics. The directory for 1872 reports, in that diocese, twenty-six priests, twenty-one churches, four convents, twelve academies, fourteen schools, and a Catholic population of eighteen thousand. During the war, and especially after the fall of Vicksburg, Bishop Elder was subject to many vexatious annoyances. For refusing to insert the name of the President of the United States in the prayers before Mass, he was banished beyond the federal lines by a General, named Braggman. An order from Secretary Stanton allowed him to return. During the occupation of Vicksburg by the federal forces, Bishop Elder was almost day and night at the bedside of the dying. He once stated to us that he baptised seven hundred negroes, alone, during that sickly summer of 1866. Bishop Elder has preached more sermons, written more letters on controversial subjects, and made

more converts, taking into account all the obstacles with which he had to contend than any Bishop in the country. He is of a very accessible disposition, and, in his government of the clergy, is as considerate and sparing to others as he is regardless of, and severe upon himself. Baltimore will be as glad to welcome her great son as Natchez will be sorry to part with her beloved pastor.

PRESS DEFACTION AND HOW TO PREVENT IT.

SOME months ago, we endeavored to urge upon the Catholics of this country the necessity of adopting a different course from that at present prevailing, and a more efficient means toward the support of a press on which they could fearlessly rely, and in the columns of which could be found not only an antidote to counteract the baneful influence of the insidious poison now conveyed through the corrupt and prejudiced publications of the land, but also a full and clear exposition of Catholic doctrine, discipline and practices. The need of such an adjunct and such an instrumentality is widely felt, especially in the presence of the uncontradicted falsehoods, the low scurrility and blighting calumnies industriously circulated in every section of the various States of the Union. That the stories and representations made and told about ourselves and our religious belief will not find believers, "save among the extremely ignorant, and those whose opinions we care nothing for," is an assumption not justified nor supported by our knowledge of the existing condition of facts and affairs. It is strange, but just as true as it is strange, that any statement made, that any allegation put forward, no matter how inconsistent and false the same may be, will at once receive from the enlightened and unenlightened—as we generally understand these terms—an amount of credulity that seems to be marvellous, provided that these charges aim at the aspersion or villification of the Catholic Church, or against that large and influential portion of our fellow-citizens who are supposed to have had their birth-place in Ireland. If the same unkind and ungenerous remarks were directed against anything or anybody else, the hearty sympathy of the majority of the people would be at once enlisted, in favor of the class or object so shamefully reviled—at least far enough to show their disapprobation of, so pusillanimous a course. And for this absence of friendly feeling the parties so assailed have in great measure to blame their own apathy. The untrue and groundless representations given of them may be traced to an unprincipled and falsifying press, and by such an instrument shorn of its vicious proclivities should the evil not merely be confronted but absolutely vanquished. The sedulous lying (we are compelled to call things by their proper names) carried on by those who should employ themselves as good citizens, or what is still more to be desired, employ themselves as good Christians, to allay animosities, in cherishing conciliation, instead of engendering discord and promoting ill-feeling and the spirit of resentment, was never more active than it is to-day. No patient endurance will quench the flame of bitter enmity these calumniating firebrands would willingly see enkindled; no admirable forbearance would mollify the intense bigotry nor correct the deeply rooted, yet unfair prejudices ranking in sulen malignity within such unenviable bosoms against the salient idea implied in the adjectives Irish and Catholic. Such passive and unresisting virtues fail oftentimes to produce the desirable effect. Since, then, we can not change the current of hostility by the noble and pleasing spectacle presented in patient endurance and honorable forbearance, the only alternative is to use means equally fair and just as charitable and commendable. The method we would urge for adoption is to prove such reckless maligners, by the aid of an able and Catholic press, to be devoid of truth—in the plainest and most intelligible English we can use, to prove them to be willful liars. And why willful? Because they are inexcusable—because the means to obtain a true presentment is attainable to any intelligent being! And why, again, do we use such expressive language in the denunciation of a cowardly practice—especially in view of protestation against such language not being in conformity with modern conventionalities? Because we are fully warranted by the dictates of Christian charity, which dislikes knavery and fraud of every kind, and indulges in no maudlin sentimentality toward either. To demonstrate the fallacies floating around to be what Catholics know them to be, it is, without doubt, requisite that efforts should be made co-extensive with those made in disseminating calumny and misconception, and these efforts ought to be concentrated in the establishment and support, beyond all contingencies that in the course of time might arise, and invite failure—an honest, veracious, and impartial press. Such a one would be Catholic in tone, Catholic in disposition, and Catholic in purpose; fearless in administering rebuke, energetic in expounding doctrine. It is foolish to say that "the misrepresentations will hurt no one but the parties responsible for their utterance." The idea is false, and the process of reasoning by which such an erroneous conclusion is reached is stupid and delusive. Malicious reports, carried abroad on the wings of the press, are exceedingly injurious, and will prove detrimental to those against whom they are circulated, however false they may be. They find their way to the minds of the honest, although ill-informed, and naturally bias them against a race and a religion. Receiving no information, except that coming from the channel in which flows the steady stream of defamation and unconcealed spleen, running so openly and so regularly that it wears the aspect of purity. Multitudes are blindly deceived, who seek to know the truth, and are eager to embrace it if found. It certainly behooves

the Irish and Catholic citizens of America to be on the alert, and see that they have not to suffer from the wholesale falsehoods of vile writers, nor the intentional misstatements of scheming fanatics. Voltaire, in one of his maxims, appears to have inspired their acts, where he urges: "Keep on lying; some of it is sure to stick." It ill-becomes truth and sterling worth, as represented in the character of Catholicism and Irish nationality, to remain silent, when the foe to both is bold and defiant. They have the power, if they exert it, to take a beautiful revenge, without resorting to reprehensible measures. Let them sustain a fearless and powerful press, when it battles in their cause; let its valuable efforts be seconded; let its labors be required, and its work be countenanced and recognized in its increase and extension. To do its work fully, it must draw largely upon the resources awarded its industry and merit by the generosity of its readers. With them it remains—it is their bounden duty, in many instances, to show their appreciation in as marked a manner as the extended circulation of the journals hostile to faith and nation witness on their side. When influential newspapers, receiving, some say, their inspiration, while others say their subsidy, from the Federal Administration, join hands with the *Harpers* and others, in endeavoring to blacken reputation and slander religious tenets, it is time that some more adequate aid was afforded to those struggling against such large odds. Irishmen and Catholics, your interests are closely bound together; with you lies the ability to checkmate the movement against you. We know enough of your innate zeal and energy to predict for you, when aroused, a victory over falsehood and calumny, and a complete reversal of the opinion and sentiment, which at the present time evil-doers have impressed against you.—*The Catholic, Pittsburg.*

TEXT OF INFAMOUS EXPULSION LAW.

WE give below, as matter of reference, the full text of the infamous law whereby the members of the Society of Jesus, owing to the implacable hate of Bismarck, are to be driven from their homes, and their rightful property, we suppose, confiscated to the State. Let our readers preserve this document. It will be most useful hereafter, when the triumph of the Church shall be secured, in showing, by contrast, how vain are the attempts of man when directed against the Divine Institution founded by Jesus Christ, and against which not even the "gates of hell" shall prevail.

[From the Reichs-Anzeiger.]

LAW RELATING TO THE SOCIETY OF JESUS.

We, William, by the grace of God Emperor of Germany, King of Prussia, etc., in the name of the German Empire, and with assent of the Federal Council and Parliament, do order:

First.—The Order of the Society of Jesus, also the orders and monastic congregations affiliated with the said society, are hereby excluded from the territory of the German Empire.

The creation of further establishments is interdicted. The establishments in actual existence shall be suppressed within a period to be fixed by the Federal Council, which time shall not exceed six months.

Second.—The members of the Order of the Society of Jesus, or of the orders and congregations affiliated therewith, shall, if they are foreigners, be expelled from the territory of the Confederation; if they are natives, they shall be removed to certain districts, or in certain localities, to which, under the interdict, they shall be assigned.

Third.—The Federal Council will take the necessary measures to insure the execution of this law.

In faith of which we have signed our hand and affixed the imperial seal. WILHELM.

PRINCE BISMARCK.
Done at Ems, July 4, 1872.

INSTRUCTIONS CONCERNING THE EXECUTION OF THE LAW RELATIVE TO THE ORDER OF THE SOCIETY OF JESUS.

In virtue of paragraph 3, of the law of the 4th of this month, concerning the Order of the Society of Jesus, the Federal Council has decided:

First.—That the Order of the Society of Jesus being excluded from the German Empire, the exercise of all the functions of their ministry, particularly in churches and schools, as well as the holding of missions, is interdicted to the members of that order.

Second.—That the establishments of the Order of the Society of Jesus shall be suppressed, at the latest, within six months from the promulgation of this law.

Third.—That the measures to be taken in each special case in the execution of this law, shall be entrusted to the police of the country.

For the Chancellor of the Empire.

DELBRÜCK.

Berlin, July 5, 1872.

CALIFORNIA COTTON.

WE are pleased to note every indication of the prosperity of the State. It is the opinion of practical cotton-growers that we can produce that staple here to a better advantage than any of the Southern States. We clip the following from the *Kern County Courier*:

"We have referred to the experiments being conducted in this vicinity in the cultivation of cotton so often that we now do so at the risk of the subject being considered a rather stale one by readers at a distance. Here, however, it is awakening a strong feeling of interest, the progress of the crop is carefully watched, the final results looked for with anxiety, and high hopes indulged as to the future agricultural progress of our valley, if successful. Every farmer knows, that in proportion to the value of his product so is his credit and status among business men, and the value of his real estate. The truth of this may be verified every day in this town in the instance of the wool and grain-growers. The product of the one has an average value, one year with another, of perhaps twenty-five cents per pound; that of the other, two cents—and the relative treatment of each is exactly graduated in accordance with these figures. But the locality is one of those where the soil and climate are undoubtedly adapted to the growth of many products as high-priced as wool,

and of equal if not greater demand in the market. Why, then, should our farmers pursue the comparatively unprofitable business of grain-growing? Why should they be unmindful of the fact that this country offers facilities far superior to that east of the Rocky Mountains? Many, we believe, are beginning to ask themselves these questions, and the probable result, as the beginning of a change, will be the planting of a large area in cotton next year.

Since we last referred to this subject the cotton fields still maintain the high promise we then noted. None of it has suffered injury from the insects, of which we hear some complaints in other places. The rapidity and luxuriance of its growth is remarkable, pointing unmistakably to its natural adaptation to this locality. Mr. Allen informs us that his crop is at least one month in advance of what it would have been if planted at the same time in his native State, South Carolina. Much of it is nearly five feet in height, and the branches interlocking across the rows. He finds it necessary, in some places, to stop this superabundant growth. This is done by a process he calls topping—the upper part or apex of the plant being clipped off. He expects to commence picking in the early part of next month, and although his crop was planted very late—some of it in June—he confidently anticipates a yield double that of the ordinary average of the Southern States, if frost does not come earlier than usual. Altogether, the prospects of the crop continue entirely favorable. Yesterday we examined it throughout. It all looks well, and its even and regular appearance is remarkable. In the course of our stroll we came upon an uncultivated part of the plantation, where some seeds had been accidentally dropped, and, having germinated, the plants were growing almost as thickly as where they had the benefit of cultivation. We sought for and found confirmation of an interesting fact we have heretofore noted, which is, that the cotton plant seems to grow best on alkaline soil.

We have now but little time to wait for definite assurance of the success of this experiment, but we feel confident it will result in the attention of our farmers being directed to a more pleasant and profitable branch of agriculture than grain-growing, in the future.

THE NEWSPAPER.

To the Editor of the Catholic Guardian.

I HAVE enjoyed the pleasure of reading the last number of THE CATHOLIC GUARDIAN, and, therefore, I have hopes that you will permit me to call public attention to the existence of a dangerous power—the newspaper. Newspapers may be divided into two classes, and called respectable and disreputable. The disreputable newspaper has the larger circulation; among the multitude it is "the newspaper," and therefore, it is the national schoolmaster, the great director of the popular mind! The school education of the majority of the hard-working male population ends at an early age, and another system of education begins. The newspaper is the only *W. J. K.* in print read every day by the majority of men. It fashions the education commenced at school, and it forms the character of the nation. This new system of popular instruction deserves particular attention from those entrusted with the direction of national education; they are, or ought to be, the guardians of public safety.

Look at the *National Schoolmaster*! There it is! a cheap daily paper, one of those published in any great city on this continent. Read it carefully, and you will perceive that the whole duty of those who supply our daily food for the mind is, to select it from the local criminal records. If enough is not there to supply the daily dose, the criminal records of Europe are at hand, and out of them the dish of horrors is spiced to suit the public taste. This public taste is not natural; it is artificial and debasing—a thing created by newspaper proprietors who live to make money. Thirty years ago, the majority of men enjoyed the blessings of ignorance. It was a blessing to be without the knowledge of crime presented to the mind every day in the newspaper. In those days, the majority of men were full of good nature, friendship and love; a desire to aid each other existed among them, and innocent amusing stories in print pleased them. All this is changed. Electricity and steam supply news with great rapidity from all the ends of the earth, the newspaper proprietor selects the worst samples, and has resolved that unfortunate newspaper readers—the slaves of habit, shall never hear again of friendship, truth, or love. This is the doom of millions. To feast their minds forever on histories of murder, adultery, suicide and human degradation. Is it possible to stop this flow of poison poured over the land by the vulgarity of men who live to make money and create human misery and crime? This is strong language, but it is the truth.

Reading the history of Jack Sheppard, or Dick Turpin, is it supposed to be dangerous amusement for boys—a temptation to commit crime? But all the histories of criminals and crime, published in books, are insignificant agents of destruction compared with the modern, cheap, false witness, better known as the newspaper, and circulated every day among a population who have no other way to read, and are attracted to it like moths to flame. If such newspaper proprietors are permitted to direct and control newspapers for twenty years, civilization will be destroyed; it must perish under a people who have to judge of human nature by newspaper reports. They can scarcely believe in the existence of friendship, truth or love. These glorious lights exist in the world, and it is a crime to hide them from the weary-laden multitude, and darken the path of life with the shadows of sin and shame. We are bad enough, but we do not deserve the terrible punishment inflicted on those condemned to gaze perpetually on the horrors of the charnel-house in type.

Another feature in the modern disreputable newspaper deserves attention. It is used by shams to circulate falsehood. Astrologers, fortune-tellers, and all other humbugs pay for permission to gather a crowd. The people assemble and are plucked; the humbug pockets their money and he escapes with his accomplice, the newspaper proprietor! The law is ready to punish a man who aids another to obtain money, by false pretense, from a third party, and, therefore, I suppose the fee paid to the fortune-teller could be recovered from the newspaper proprietor. If the law says No, the law requires amendment.

Fortunately, in all our great cities, there are newspapers published, daily and weekly, in which you can perceive evidence of fine feeling. Their proprietors and editors are gentlemen, who could not be guilty of pandering to a public taste created by vulgar misers who have no regard for good, English, common sense, or national honor. Vulgarity, in print, ought to be, as it generally

is, decorated by hands that never handled an English grammar. Bad English is the only excuse for vulgarity in print. It is evidence of ignorance. But ignorance is no excuse for the man who prepares a dose of poison every day, and circulates it through the public mind.

Directed and controlled by those who live to make money, the newspaper is a power dangerous to society. Directed and controlled by a Chief Magistrate resolved to do his duty and lay the firm foundation of the temple of peace, it would be a blessing. "Stop," says the enthusiast, "the Chief Magistrate dare not presume to direct or control the national press." I say, "Enthusiast, have common sense."

Electricity, steam and modern science have revolutionized the world. The needle-gun was an insignificant weapon; directed by genius and skill it became a great power, and astonished the world. Directed by incapacity and supported by valor, it failed to save the Empire that perished at Sedan; and the danger of permitting a great power to move without scientific skill and judgment to guide it became apparent.

The newspaper is the greatest power that human hands have created, and it is permitted to move, directed by ignorance and rapacity. The result is dreadful to contemplate. The few able, honest directors engaged in managing a portion of the vast machine can not save us. Directed and controlled as it is at present, it will, in twenty years, destroy the civilization of twenty centuries. The wisdom of the world must unite, get possession of this great power, and direct it to promote the growth of universal peace. Delays are dangerous. Ignorance, directing the newspaper, is charging a powder-mine, and it must explode.

Beware of the human earthquake! As sure as the sun shines, so sure shall the newspaper, directed, as it is at present, destroy us, body and soul.

I am, etc., G. A. K.

SIGNATURE OF THE CROSS.

AN exchange gives the reason why the mark which persons who are unable to write are required to make instead of their signatures is in the form of a cross. This practice having formerly been followed by kings and nobles, is constantly referred to as an instance of the deplorable ignorance of ancient times. This signature is not, however, invariably a proof of such ignorance. Anciently the use of the mark was not confined to illiterate persons; for, among the Saxons, the mark of the cross is an attestation of the good faith of the persons signing. It was required to be attached to the signature of those who could write, as well as to stand in the place of the signature of those who could not. In those times, if a man could write, or read, his knowledge was considered proof presumptive that he was in holy orders. The clericus, or clerk, was synonymous with penman; and the laity, or people who were not clerks, did not feel any urgent necessity for the use of letters. The ancient use of the cross was therefore universal, alike by those who could and those who could not write; it was, indeed, the symbol of an oath, from its sacred associations, as well as the mark generally adopted. Hence the origin of the expression "God save the mark," as a form of ejaculation approaching the character of an oath.

It is rather interesting to note from M. Gaillard's work on the Commune, the proportion of women arrested for taking active part therein, divided according to their various trades. The most numerous class is that of the girls employed in washing, in millinery and florist establishments, etc. The reason assigned for this is, that these young persons have a natural feeling of envy and anger against their overbearing mistresses, their small salaries and late hours. The number of milliner's girls arrested after the reign of the Commune, for having taken active part therein, was 45; florists assistants, 22; staymakers, 37; washerwomen, 57; ironers, 45; midwives, 56; and of the portresses, *conservatrices*, only 4. The portresses must, therefore, belong to the conservative party. Of the fallen women, 216 were arrested; the total number of women taken before the police for creating disturbances in the streets, spreading petroleum, etc., was 580, besides a great number of others who were arrested and set free almost immediately, and an incredible number of women and girls were shot down in the streets by the troops, and buried then and there under the paving-stones.

THE Very Rev. Herbert Vaughan, D. D., the Superior of the Catholic Mission to the colored people, publishes in the London *Tablet* the substance of his address, delivered in the Church of St. Stephen, New York. He prefaces it with the following tribute to the charity of the pastor and people of St. Stephen's Parish:

A special acknowledgment of gratitude is due to the Rev. Dr. McGlynn, the pastor of St. Stephen's. This lecture was the third occasion on which he had sought, within two months, to interest his flock in the Mission to the colored people. On Palm Sunday he had invited Dr. Vaughan to preach upon this subject, and to accept, in its behalf, the entire collections of the day; and in April, at his invitation, the Very Rev. Father Burke, O. P., kindly consented to lecture for the same object. It was said—and truly—that the pastor has inspired his flock with his own charity and zeal. Nearly \$4,000 were promptly and gladly given in St. Stephen's, upon these occasions, toward the Mission for the colored people.

MYSTERIOUS crosses have appeared on the wind dows of several houses at Nîmes, in the south of France. Great consternation was manifested by the population of that city when the news spread about that large black crosses, similar to those seen in Alsace, had made their appearance in the windows of two shops in the Rue de l'Arpie. These crosses resembled those already mentioned, but were larger. They remained visible several hours, during which time chemical preparations were used, but in vain, to remove them. We give the news as we get it, without comment or explanation.

The Catholic Guardian

FRANCIS DILLON EAGAN, Editor.

"WHOSOEVER WILL BE SAVED, BEFORE ALL THINGS IT IS NECESSARY THAT HE HOLD THE CATHOLIC FAITH, WHICH FAITH, EXCEPT EVERY ONE DOETH HOLD ENTIRE AND INVIOLE, WITHOUT DOUBT HE SHALL PERISH EVERLASTINGLY. THIS IS THE CATHOLIC FAITH WHICH EXCEPT EVERY ONE BELIEVES FAITHFULLY AND STRADFASTLY HE CANNOT BE SAVED."—Creed of St. Athanasius.

CALENDAR FOR THE WEEK.

Day of Week.	Sept. 30.	Sept. 31.	Color.	Office.
1 Su	15th Sunday after Pentecost. 9. less. and com. of St. Agabus and SS. Twelve Brothers, in L. and M. In 2 Vesp. com. of full.		G.	s. d.
2 Mo	St. Stephen, C. Vesp. of same.		W.	s. d.
3 Tu	Of same. Vesp. of same.		G.	fer.
4 We	Of same. Vesp. of full.		W.	s. d.
5 Th	St. Laurence Justinian, D. C. Vesp. of same.		G.	fer.
6 Fr	Of same. Vesp. of full.		W.	s. d.
7 Sa	Immaculate Conception. Vesp. of full. com. of St. Sunday.		G.	fer.

THE VOICE OF THE HOLY FATHER.

"PROVIDENCE SEEMS TO HAVE GIVEN, IN OUR DAY, A GREAT MISSION TO THE CATHOLIC PRESS. IT IS FOR IT TO PRESERVE THE PRINCIPLES OF ORDER AND OF FAITH, WHERE THEY STILL PREVAIL, AND TO PROPAGATE THEM WHERE IMPIETY AND COLD INDIFFERENCE HAVE CAUSED THEM TO BE FORGOTTEN."—Letter of Pope Pius IX, in 1851.

"We urgently beseech of you to assist, with all good will and favor, those men who, animated with spirit and possessed of sufficient learning, are laboring and publishing books and journals for the defense and propagation of Catholic doctrine."—Encyclical of Pope Pius IX, in 1853.

"Leave nothing untold by which our holy religion and its salutary teachings may more increase in the United States, and unhappy wanderers may return to the safe path."—Letter from Pope Pius IX, to the prelates of the United States, in 1855.

TRANSFER.

To the Patrons of The Catholic Guardian:

In order to bring into the enterprise more capital and more assistance, and, as a consequence, give to those who have favored me with their patronage, a larger and a more complete newspaper, I have sold THE GUARDIAN TO THE CATHOLIC PUBLICATION COMPANY; who will hereafter conduct its business. I shall continue on the editorial staff of the paper, and shall labor in the future, as I have in the past, to make THE GUARDIAN more and more worthy the support of the Catholic Community. With increased capital and increased facilities, I can give positive assurance that THE GUARDIAN is on a permanent basis.

The degree of success attending the enterprise of establishing the paper has been much greater than I had a right to expect, and I take this occasion of publicly returning thanks to my many friends for their assistance in attaining this result.

FRANCIS DILLON EAGAN.

SATURDAY, AUGUST 31, 1872.

EDUCATION OF CATHOLIC YOUTH.

"AS the twig is bent, the tree is inclined," an axiom which the Catholic parent will do well to bear in mind in this day of many schisms, growing infidelity and general unbelief. How well the early missionaries knew the truth of this saying, is instanced from the fact that in whatever land their lots were cast, side by side they reared the chapel of the cross and the school-house, and while in one they taught the children of larger growth the word of God and His Divine Religion, in the other, the children of tender years were instructed in the rudiments of worldly knowledge intermingled with the teaching of the Catholic faith. These noble, self-sacrificing men knew well how valuable, how well grounded were the truths learned in childhood, and that the seed sown in the fresh and promising soil of youth, would spring up, flourish and multiply. Thus it was that while they taught, labored, and suffered with the natives whom they visited, their greatest hopes were ever founded on the children of these men, whose minds were more susceptible of receiving the word, whose hearts were more ready to admit the truth of the blessed teaching.

How often is it remarked that a Catholic apostate is almost unknown! While, on every side, we see the followers of other religions wandering hither and thither; to-day, shouting and assailing Heaven with their methodical brawls, or to-morrow sputtering and floundering amid the waters of the Baptist pool, or again following the lead of some eloquent Divine who fancies he has found at last the *iter ad astra*; yet among the fickle host, where will you find that one who shall acknowledge that he has ever been within the fold of the Holy Roman Catholic Church? This is no mere idle boast, nor empty assertion, and our bitterest enemies admit this much, and then belabor their cunning wits to find reasons to account for the firm adherence of Catholics to their faith. They are, of course, unwilling to admit that the true religion has that attraction about it which compels those who have once experienced its Heavenly influence, to forever rest and abide within it. In fact, so much conceded and there were an end to all argument. But the next and greatest reason they as persistently ignore, though, to any unbiased man, it must be so plain that running, he might read. We refer to Catholic Schools and Catholic Education. There can be no doubt the system of education which

is now practiced throughout our schools and colleges is working great results for the Church—ennobling the minds and hearts of those already in the fold, and creating converts, who, in turn, spread the seed of life in families where otherwise it might never have been sown. The teachers of the present day have not neglected the experience of those who have gone before them in the good work, and recognize as readily the importance of intermingling the lessons of the hour with those which lead to a knowledge of a blissful eternity, and the advantage of impressing them upon the mind of youth unhardened by the influence of a cold and unbelieving world. Enter any of the Catholic institutions of learning, and this peculiarity is at once noticeable. Though all about may be indicative of the pursuits of that knowledge which is supposed to fit the man or woman for the strategies and cares which their coming life in the bustling world brings with it, yet we have not far to look to find that which tells us that the better, happier life is not forgotten in the race for ephemeral knowledge. The sign of the true religion is on every side; the Cross, that emblem of salvation, is over every door; the initials of the Blessed Redeemer and His Mother are inscribed on many panels, and though the hum of the busy class-room may grow loud and strong, yet it needs but the first tap of the angelus and all is hushed; and the prayer, "Pray for us sinners, Holy Mother, now, and at the hour of our death," goes up from an hundred hearts. Day after day, year after year, the schools go on; sons become fathers, their sons after them, study at the well-worn desks; but amid all the strife for knowledge and the cares of boyhood, the Holy Religion is never forgotten, and the names of our Saviour and His Sainted Mother are revered and blessed. Is it wonderful, then, that the Catholic youth of the country is remarkable for its piety, its virtue and its steadfast devotion to the Church? With such examples, such teaching, that young man must, indeed, be blind, who could tear and disrupt the ties of love which have bound him, and cast himself into eternal perdition.

We fear that this subject of education is one of which too many Catholic parents are more thoughtless than they should be. It is not sufficient that the child should be sent to school. There are many schools; schools where they teach mathematics, the classics, the modern language—in fact, all the branches which are supposed to be included in a polite education; but is this all? Let our average Catholic parent consider for a moment. Is the education of the son or daughter completed when he or she has mastered the schedule of the studies? The father in his careless, forgetful way, perhaps, may say: "Well, yes, what more?" But the mother, is she, too, forgetful? Quietly she intimates that there is yet one study which the child must learn—how to serve God and respect the Church. Father says "Yes," and, as he glances at the schedule once again, he finds no provision made for this branch. Perhaps if he had, in the first place, stopped to consider this, he would never have thought, for a moment, of sending his son or daughter to other than a Catholic school. It is, undoubtedly, the duty of every Catholic parent to send his children to institutions of learning in which the religion in which they were baptized is practiced and intermingled with the studies of the day. His failure to do so can not be considered a sin of omission, or glossed over with excuses without weight. It is even worse. It is a sin of commission, and of the gravest kind. We will not suppose that any man will allow his children to grow up in perfect ignorance, and, perforce, he must send them to school. If he fails to send them to an institution presided over by Catholic teachers, and in which the true religion is practiced, he must send them to one of our much-boasted public schools, where the name of God is seldom ever heard, or to the Protestant seminary. In either case, he has placed them within reach of such influences that if they escape with the respect and love for their religion unimpaired, they do so at fearful risk, and almost by miraculous intervention. Many things are done to cast their religion into disrepute; slurs are cast upon the most sacred ceremonies, and the name of the Blessed Virgin is too often made the subject for rude and sacrilegious jests. Think what sin the father of these children had committed if they had come away from their studies warped and turned from the Catholic Religion. Let every parent pause and ponder well these facts. Let them pay that attention to the schooling of their children which a subject so important really demands. Do this if ye would wish to see the Church of your fathers flourish and your sons and theirs that come after them fit themselves for the life of eternal bliss to come.

"A DANIEL COME TO JUDGMENT!"

THE editor of the *Pacific*, the organ, if we mistake not, of the Congregationalists, has been on a visit to Humboldt Bay. While there, he visited St. Joseph's College, under direction of Very Rev. P. Henneberry, of the Order of the Precious Blood, and gives it the benefit of a two-column notice. We intend giving the salient points of this first-rate notice the benefit of our circulation. After describing the isolated position of Humboldt County, he says:

The Romanists seemed to appreciate the isolation, and, judiciously for themselves, endeavored to secure advantage by it. The purchase of the Methodist remnant in Eureka was their first movement. Next, in the upper portion of the region, near Rhonerville, just above where the rich, splendid Eel River Valley suddenly widens out to the north, on a commanding bluff, overlooking one of the most romantic views in the State, extending west twenty miles to the ocean, they have secured a larger site, and put up a College building, at a cost of over twenty-five thousand dollars. This is

called St. Joseph's College, of the congregation of the Precious Blood. We attended its two days, yearly examination, and we were careful to know the real truth concerning this Institution. In talking with those connected with it, we were told the Order of the Congregation of the Precious Blood has been established about twenty years in Europe, but not long since was introduced into America. That the head of the Order was in Rome, under the immediate advice, of course, or control of the Pope. That its distinguishing object is to prepare priests and send them out to hold mission meetings, to convince the people that Roman Catholics only are right. This is the one sole purpose for which the Pope has organized the Order, and the organization is extending all over the world. Thus, in this Rhonerville College, they have five young men studying to become priests, to go out in this work.

There is something awful about this charge! They are absolutely educating priests to hold "mission meetings" to convince the people that Roman Catholics are right! Did it ever occur to the editor that he never heard a Catholic objecting to any other denomination educating young men for the ministry? Just here we would beg leave to ask him if he considers it at all a Christian spirit that prompts him to use a word in speaking of Catholics which they consider offensive, when he always finds them giving to each Protestant sect the name they have chosen for themselves. If he finds THE GUARDIAN departing from this rule, he will remind us of it. But he continues, and makes more serious charges:

By calling this Romish Theological School a College, and managing it in part as such, they hope to convert more of the Protestants to Romanism, and thus advance their main and only design.

They say they will not interfere with the religion of their Protestant scholars, but the one sole, whole object of the Order and of the College under the Order, according to their priest's oath to the Pope, and to their head at Rome, is to interfere with such religion; and their assertion that they will not as meant by them, is they will do it only in a cautious, gentle, indirect way; and thus it is a direct, absolute and positive falsehood. Would the Pope send thousands of dollars to educate us as Protestants? We know he would not. It is only in the hope that he can bring us to be Romanists that he does it. To this end are all his priests put under oath, and for this, solely, are their schools established, and the assertion they will not interfere with the religion of Protestants is an absolute and positive lie. They will, and do so just so far, continuously and shrewdly as they can. As to real education in these, and all Romish schools, it is most flat and devoid of thought.

This is very nice Christian talk! And the priests take such an oath, do they? It being so new to us, we would request the learned gentleman to inform us where that oath is to be found? Did he ever hear one of them take it? If so, when? One who throws the "positive lie" so very glibly, should be careful of his own statements in the same paragraph. And the Pope sends thousands of dollars out here for these purposes! We are more confounded yet. When did he send it? How did he send? One so well posted should give us some particulars. In our innocence, we had an idea that we were sending money from here for the support of "the Pope." The Archbishop of this Diocese seems to be as ignorant as ourselves on this point, for only last week he gave us a memorandum of the amount sent "the Pope." But, of course, if he can send thousands of dollars into every little nook and corner of the world, he does not need the mite sent him from San Francisco. How much did "the Pope" send to Humboldt? This writer then goes on with a column of stuff about the ignorance of the classes, who could not answer one-fourth the questions propounded, and how he once found a priest who was ignorant of the Latin and Greek languages, in both of which, of course, he (the writer) was well versed, and winds up his learned and Christian article as follows:

Their education is mostly a pretended education, and always in sworn allegiance to Rome. It is a shame and a curse for bible Protestant parents to put their children under them. By their Roman oath, they are to do all they shrewdly can to make the children Catholics; and their pretended education is the bait to catch the victim; in which they often succeed.

Now, if we understand Protestantism, the very essence of it is, that each individual, of whatever degree of intelligence, from one so learned as the author of the above extracts down to the ordinary wharf-rat, must study theology for himself, and decide what course to take. This being the foundation of their creed, how can they object to their young men examining the claims of the "Romish" Church? If it is really so bad as represented, is it not an easy matter to make those young people see it and avoid it? The writer of this is one of the "victims" mentioned above; and, in a great measure, too, the "victim" of the logic and eloquence of the Superior of the College at Rhonerville! Among those "victims" of recent date, we can proudly point out the greatest intellects of Europe and America! Very few, indeed, of the uneducated Protestants become "victims" to "Romish priestcraft." No man who is satisfied to let Tom, Dick and Harry fix up his religion for him can be found going over to the Catholic Church. It requires too much of what the Protestants preach—too much independence of thought and action—for every one to brave the storm of abuse hurled after him; to quietly stand the expressions of sympathy: "Poor fellow, they have captured him!" "We thought he had some strength of mind, but poor fellow, he is gone!"

It is only a sinking cause that will require the use of such language as that in the extracts quoted, and which is generally used by Protestant divines, when speaking of the Church. Epithets, abuse, and reckless assertions, are certain indications of conscious weakness.

One hundred thousand dollars have been subscribed to found a home for infirm Episcopal Clergymen near New York.

MATERIAL CONDITION OF THE STATE.

WHEAT is being piled up at all the steamboat landings and railroad depots in the State. One, traveling through the country and seeing such abundance, would be apt to conclude that the State was in a very prosperous condition. Not only is the grain crop very large, but the grape crop is the largest we have ever had. We had also a very large quantity of wool from our Spring clip. The export of fruit will be in excess of any previous year. For all this, the people of the State are far from being satisfied, money is scarce, and real estate, that certain barometer of a country's prosperity, is very dull. In fact, there is but little of it changing hands, the reason for all this is, that our people have put too much dependence in the wheat crop alone, and, owing to our isolated position, and to the high rate of interest, which prevents competition, the ships have been gobbled up by a ring. As stated last week, the only way to head off wheat rings, is by the thorough organization of the farmers; but, farmers should not depend on wheat alone for their profits. If each farmer had some variety of crop, he could sell that which brought a good price, and hold on to that for which he has been offered a small sum. The San Francisco *Chronicle*, of one day this week, has some very good remarks, some of which we quote:

Some time since we showed the robbery of which our farmers were the victims, and made it apparent that while their wheat brings \$2.88 per cental in the markets of England, they receive little more than \$1, the shipowner retaining the greater share of the balance. As long as we are forced to send away our produce by water 16,000 miles or more, feed the artisans of Great Britain and Europe, and bring back in exchange the products of their industry, instead of being able to find a market at home, where, at the same time, we might buy most of our manufactured goods, we can never be really prosperous.

The true policy for those of our capitalists who are far seeing enough to note the individual losses they suffer in the general loss to the community, would be to encourage the growth of manufactures among us. It is because they are not sufficiently developed that we are obliged to sustain these losses. If a good market for our wheat could be found at home, there would be no necessity for watching with anxiety and dread the turn of the markets in Europe. The \$16,000,000 paid in wheat freights to shippers would pay the wages, at \$2.50 per day, of 21,333 artisans, or considering the latter to bear the same proportion to the whole population, including women and children, as they do in the United States census, this money would support a direct population of 65,000, and, indirectly, one of 150,000, if we reckon the many tradesmen, mechanics, etc., who would, in turn, live off them.

Now, our imports from the East and Europe last year amounted to about \$30,000,000, of which at least two-thirds could be manufactured here. We send away wheat, wool, hides, ore, etc., and lose millions on millions in freight, while, by manufacturing the wool and the hides ourselves and reducing the ores at home, we could also find here a market for the wheat. Thus our farmers could obtain high prices, there would be a greater demand for money and for labor, and a generally heightened prosperity. We raise enough wheat to feed a manufacturing population double what ours is at present.

A great deal of attention is now being paid to the production of alfalfa, and we are glad to know, with wonderfully good results. Such truly gratifying facts as were elicited at a meeting of the "Farmers' Club," at Napa, are worthy of the widest circulation. Mr. Coombs, a gentleman well-known throughout the State, made a statement, which we quote:

Last year, in June, he had gone on some land of Haggins & Tevis to see about some sheep. He found there 23,000 head of sheep and 1,000 acres of alfalfa. From this thousand acres there had been one crop cut and they were then cutting the second, and expected to have sufficient crop to cut a third had they desired; but their custom was to cut two crops, averaging about two tons to the acre, and then use the third as pasture for the sheep, until that was gone, when the crops cut fed them the rest of the year. The sheep were kept fat and in good condition from that 1,000 acres. They had no gophers there, because the overflows drowned them out. He had heard only that morning of a farm in Los Angeles County where forty acres in alfalfa kept one thousand sheep the year round, pasturing them from field to field. For fear this might not be believed, he had brought the friend who had told him of it with him to substantiate it.

Mr. Bartlett, the gentleman spoken of by Mr. Coombs, said that he could vouch for the accuracy of the statement just made, and further could say, that in that county he knew of alfalfa lands that pastured and kept in good condition the year round four head of cattle to the acre.

New Zealand is thought to be the finest wool-growing country on the globe, and a well informed gentleman, recently from there, informs us that the best pasture land there will feed eight sheep to the acre the year round. Sheep raising can be made very profitable on land at five dollars per acre, when it requires two acres to the sheep. An acre of alfalfa can be put in for six dollars, and does not require to be resown for many years. Figure the profit, then, by the above statement! Instead of getting discouraged because they have been caught in a "corner," won't our farmers try something else? The *Antioch Ledger* tells of a gentleman who has fifteen acres of vineyard which nets him \$2,000 per annum, and recommends the abandonment of large grain farms. The *Ledger* says:

Procure a few acres of land, say ten or fifteen, erect half a dozen windmills if necessary, set out an orchard and vineyard, and with a little labor, care and expense, in a few years, say three or four, you will find the profits far outstrip those of your neighbor, who has sown his three hundred acres of wheat. The same is true of Sherman Island farmers. Too much land will keep them poor, while a few acres rightly tended will yield a surplus. The tax for leveeing purposes is assessed upon each and every acre, while the revenue from hundreds is insufficient to pay the sum required. Fewer acres, thoroughly cultivated, and there will be less poverty.

We are satisfied that the cultivation of the olive will at no distant day become a leading pursuit in this State. The *Overland* for September has an article on this subject, from which we quote:

The labor required in its cultivation, compared to that demanded by ordinary field and garden farming, is trifling. The tree, at five years of age, returns a slight recompense for care, and at seven an orchard should afford an average yield of about twenty gallons of berries to a tree. If there are seventy trees to an acre, there should be obtained from it one thousand four hundred gallons of berries. From twenty gallons of berries may be extracted three gallons of oil; and, if properly manufactured, olive oil will command \$4 to \$5 a gallon, at wholesale. Thus, an average yield of olives, derived from an orchard covering one acre of land, will produce about \$800 worth of oil. After deducting the entire cost of production and manufacture, a net profit may be anticipated of at least \$2 per gallon; and thus, one acre, containing seventy trees, yielding an average of twenty gallons of berries, or the equivalent of three gallons of oil, each, will afford a surplus above all expenses of about \$400 a year.

Olive-culture is so simple that any one of ordinary intelligence may engage in it. Its results are such that any one may find it profitable. As a business, it offers the advantage that it may be carried on at the home; and that a man of culture may engage in it, and yet find intervals for the pursuit of other objects and more varied themes.

We fully sympathize with our farming community in their present strait, but will hold that California is the best place for the producer under the sun. The price of our lands, as compared with other places where they do not produce one-half that we do, is very cheap. Only a little way from San Francisco, good land ranges at from ten to one hundred dollars per acre. Compare this with a recent statement published in the *Bulletin*:

Land at New Hartford, four miles from Utica, sells at \$1,000 per acre; but this is exceptional. At the same distance from the city, in other directions, it will probably range from \$200 to \$300. In some of the remote towns of Oneida County, grazing land may be had as low as \$60 and \$80 an acre, but for first-rate valley lands, the average price, I think, from \$130 to \$150. It is safe to say, that in no part of Central New York could a good grain-growing farm be bought for less than \$100 an acre. Land is becoming dear, not only East, but in the older Western States. It would be difficult to buy good improved land in Central Michigan, on the line of the leading railways, for less than \$40 an acre, while about Kalamazoo and other centres of population, \$60 and \$80 is not considered extravagant.

THE SUNDAY SCHOOL TEACHER.

ADDRESS OF FATHER GIBNEY BEFORE THE SUNDAY SCHOOL UNION.

THE work inaugurated by the Sunday School Union, when reduced to active shape less than a year since, gave fine promise of doing great good in improving our system of Sunday Schools; and I am happy to be able to bear testimony to the gratifying fact that, so far, these promises have been fully realized.

The Union has brought into play an activity hitherto unknown among the teachers of the different schools. It has promoted a praiseworthy spirit of rivalry—each endeavoring to excel in doing good. Great credit is due to the gentlemen who proposed and so successfully carried out the worthy project. Pastors, parents, Catholics, owe them a debt of gratitude for this, as well as for their more laborious efforts in being among the most efficient of our Sunday School Teachers. While reflecting on this most pleasing success, a few thoughts on the Sunday School Teacher came to my mind, the substance of which I will give you to-day. The Sunday School Teacher is a very important personage. His position is honorable; his duty is a noble one. He is a guide to the child; he is the guardian and dispenser of true wisdom. He ought to be conscious of his dignity. His life ought to be above reproach. The influence of his example ought to be felt on every side. He is set upon an eminence by reason of his position, so that he is seen from afar, and the manner of the light which radiates from his character will not only lighten and animate the child and entice him to live similarly, but will, also, exercise considerable influence on the parents and congregation. The child respects, highly esteems his teacher; looks up to him for instruction, has implicit confidence in every word he says, believes him ever to be sincere, always looking to his spiritual welfare, receives what he says as of faith, and treasures it up with a view to eternity. Now, this being the case—and it always will be where the proper relations are cultivated between teacher and pupil—the child is very apt to imitate the example of his teacher. "This is good," he will say to himself; or, "I think this is good." I saw Mr. So-and-so or Miss So-and-so do this; or I heard either say so. I will try and be good, too; or, this is no harm, because if it were my Sunday School teacher would certainly never do it." It is necessary, then, both in class, where the teacher is the superior, and out of class, where he is expected to be a model, that he esteem his honorable position, maintain his dignity and live so that the children of his class may profit by following their natural inclination of looking up to him for good example as well as for sound instruction. His position is honorable, also, on account of the nature of his duties. He teaches the same doctrines our Redeemer came on earth to impart—the beautiful tenets of Christianity. Hence, in this matter of instructing the youth, the Sunday School teacher acts toward the child the part of our Saviour. Can mortal fill a more honored position?

A music teacher is not satisfied with discovering on the occasion of each visit how much his pupil has learned since last they met; he gives a lesson as well. So it is with regard to every study. Why not, therefore, in this most important of studies, the learning of the science of the saints? The teacher ought to take the child in hand, mould his mind to virtue, elevate his thoughts above the world, make him realize the truth that he has a home beyond the grave, for which he was created; to labor for the attainment of which he was placed in the world. His aim ought to be to make the child good as well as to instruct him to see that he puts in practice what he learns. He ought to be, as far as he can, a Saviour to the child, and, consequently, to exercise great charity and zeal for his salvation, courting labor to attain this end rather than avoiding it, being always patient and kind with him, making him feel that there is no one more anxious for his welfare than his Sunday School teacher. Think often of the anxiety and zeal our Divine model showed for children when, on their account, He rebuked even His beloved disciples, who would rebel them from his presence. "Suffer little children to come unto me," said He, "and forbid them not, for of such is the kingdom of Heaven." The Sunday School teacher ought to be lenient, yet firm—to lead the child rather than drive him. It is the natural and much the easier way. A very holy writer made frequent use of the saying that many more flies could be caught by means of a teaspoonful of honey than by a whole barrel of vinegar, and he applied this to the question of the guidance of souls. We may with equal propriety apply it to the

mode of treating children. Savvity of manner will attract children more than sharpness. An occasional little present as a reward for attendance or proficiency, will gather the children around you, and render your efforts in their behalf much more efficient than harshness or a rigid system of discipline. Be always punctual on time, not only not being altogether absent except in case of necessity, but being at the head of your class when prayer is said. Show, by your bright, pleasant, beaming manner, that you are performing an agreeable, not an irksome duty. The children will respect you more if you are always good-humored. God made children full of mirth and glee; take them as you find them; make yourselves little children in dealing with them; and you will gain them to Christ. Youth is the time for impressions—make impressions favorable to morality and religion. The wise man well said, "Train up a young man according to his way, and when he is old he will not depart from it." It will surely bear fruit unto the sanctification of teacher as well as of pupil. My friends, whatever is worth doing, is worth doing well.

Yours is a high and holy work; do it faithfully, and lasting good will be the result. For this faithful discharge of duty you are responsible to God as his servants, to the Church as the harbingers of her guarded truth, to society as its agents, the parents as their representatives, to the children as their guardians. And when the fruits of your labors shall speak your faithful guardianship in a rising generation of good, practical, Christian young men and women, your names shall be by them held in eternal benediction, and the gray hairs of their parents will not go down with sorrow to the grave, but in gladness, asking blessings from the throne of grace for their worthy representatives; and society, though it be not just now prepared to acknowledge it, will owe you a debt of gratitude, and must, sooner or later, recognize in you its wisest agents, for the religious instruction which you impart to the children is the foundation—the vital principle of morality, and it is vain to think that society can be permanent without morality.

The Church, too, will be grateful for and will prize your services, and reward you by allowing you access to her inexhaustible treasury of graces. And, above all, God, whose faithful servants you will have proved yourselves to be, will provide for your reward exceeding great, and, at the calm close of a well-spent life, will bid you enter into "His own joys." If the giving of a cup of cold water in charity will receive from our just Judge its reward, what may not you expect but that the decree of the Holy Ghost, uttered by the inspired prophet, will be verified in your regard: "They that instruct others unto justice shall shine as stars to all eternity."

Viewed by the light of faith, it is as much more exalted than the rank of the professor filling a chair in one of our best colleges, as Heaven is above earth, as eternity is to be esteemed above time; for however useful a knowledge of literature, arts, the sciences be in time, it will be of no direct avail for eternity. Far different the knowledge imbibed in the Sunday School. The whole scope of faith, morals, the sacraments, the entire way of salvation, the virtues to be practiced, the vices to be avoided, good tendencies to be fostered, evil inclinations to be controlled—all these form the subject-matter of the Sunday School teacher's instruction. His duties are, to a considerable extent, the same as were those of the Apostles, and the glorious bonds of missionaries who, in every age, went out from the bosom of the Church, to be shining and attractive lights to those sitting in darkness and the shadow of death, to instruct the ignorant in ways of justice, to point out, with unerring hand, the road that leads to life eternal. The child is ignorant and needs to be instructed, in darkness and must be enlightened, in the shadow of death because prone to evil, and craves introduction to the genial sunshine of Christian truth. Sunday School teachers, behold a noble field for your labor and your zeal. The Catechism, the teacher's text book, is a summary of the whole doctrines and practices of Christianity. It bears the same relation to Christianity as the Apostles' Creed does to faith. The learned theologian and illustrious scholar, Bellarmine, said he found much greater difficulty in composing his Catechism than he did in writing his many tomes of learning, on account of its being necessarily so terse and comprehensive. The imparting to the pupils this very extensive knowledge requires eminent thoughtfulness, earnestness and activity. The Sunday School Teacher must, therefore, be thoroughly imbued with a keen sense of the grandeur of the duty which he has taken upon himself to perform. He ought to be alive to a knowledge of his elevated rank. Many sayings of the early fathers in regard to the first missionaries might, in a subordinate sense, be applied to him. We might call him the mouth-piece of the Church, because he unfolds her teachings; his lips might be said to guard wisdom, for through them does wisdom flow on high into the hearts of little children. He is the trusted sponsor, because he performs the highest duty of that office, the Christian education of the child committed to his charge. He thereby aids the pastor, becoming a most valuable assistant in the important labor of training the young, and he relieves the parent, or rather materially helps him to discharge a leading obligation, taking himself the place of the parent. Parents, in this age, merely clothe and feed their children, and seem to feel satisfied, after they have so done, that they have done their duty. They have to work hard to be able to support their families, and, always absorbed in worldly thoughts and avocations, they get out of the way of instructing their children in Christian doctrine, if, indeed, at any time, they were adapted by nature or their own early training to carry on so great a work. Unfortunately, too, the majority of our children attend unchristian schools, and so the pastor and his valuable assistant, the Sunday School Teacher, have to undertake the task of attending to the moral and religious education of those children as best they may, in the scant time available under existing circumstances. The Sunday School Teacher's duty is not merely to hear a lesson previously marked out; he must instruct, explain, improve. He does not take his position at the head of his class to find out what the child knows, but to see that he learns.

ST. IGNATIUS SODALITY.

To the Editors of the Catholic Guardian:

FRIDAY, August 23d, was an interesting day for the Sodalities connected with St. Ignatius College, it being their election day. The polls were duly opened at 8:30 A. M., and closed at 3:30 P. M. The following are the names of the young gentlemen, judges of election, in behalf of the Sodality of the Blessed Virgin Mary, viz.: Ed. O'Day, J. Boland, N. Wynne and S. Nelson. In behalf of the Sodality of the Holy Angels: J. Butler, W. Griffin, R. Reddington and J. Barbee. Sergeant-at-Arms, J. T. Fogarty.

The names of the candidates previously nominated, according to the Constitutions of the respective societies, were posted in conspicuous positions, together with a notice to all legal voters to repair in time to the Director and secure stamped tickets.

The result of the election is as follows for the Sodality of the Blessed Virgin Mary:

Prefect, Jerome Hughes; First Assistant, Michael F. O'Connor; Second Assistant, Philip Cunningham; Secretary, Nicholas Wynne; Corresponding Secretary, Edward O'Day; Treasurer, John Fogarty; Censor, Edward Mahoney; Marshals, Daniel Brady and James Boland; Banner, Wm. Crowley; Assistants, Thomas Flemming and Stephen Gorton; Sacristans, William Bennet and Michael Foley; Consultors, Samuel Bassette, James Boland, Thomas Boland, Denis Mahoney, James J. O'Connor, Joseph G. Downing, Daniel McDonough, Thomas H. Griffin, Louis Javet, Michael Gorman, Eugene Bates, Edward Craven, John Donovan, William Dolan; Librarian, James Daragh; Assistants, William Peters, Samuel Nelson and Frank Reddington; Leader of the Choir, John Ignatius O'Neill.

Officers for the Sodality of the Holy Angels: Prefect, Walter Gonzales; Assistants, Philip Amos and Joseph Donlon; Secretary, William Griffin; Treasurer, Richard Reddington; Censor, David Mahoney; Banner, Richard Downing; Assistants, Andrew Dunleavy and Frank A. Merrill; Marshal, Richard Oarm; Sacristans, John Barbee and William Rankin; Consultors, John Millhouse, Thomas Doyle, James W. Egan, James McGivney, William Culligan, James Connell, James Franks and Sylvester Doan.

Sunday, the 25th, Feast of the Immaculate Heart of Mary, was Inauguration Day. Rev. F. Sigismund, Guardian of the Capuchins, was the Celebrant, assisted by Rev. Father Prelato, Director of the Sodality. Rev. F. Neri was Organist and Leader of the Choir, and the Prefects elect, as Acolytes, served the Mass.

After the last Gospel, the names of the new officers were announced, and each approached the Altar and, kneeling, received his appropriate insignia from the hands of the venerable celebrant. This ended, all listened with becoming attention to an address from their much loved Director, and the Act of Consecration, recited in concert by all the members, closed the exercises. However, I have neglected to notice, in its proper place, an interesting point in the ceremony, which was the signing of the pledge or promise by the new Prefect, on being invested with the insignia of his office. It is as follows:

"I do promise, with the assistance of God, the protection of the Blessed Virgin Mary and the Patron Saints of our Sodality, to observe all the rules according to the Constitution of our Holy Father Gregory 13th; to promote the welfare of the Sodality among my companions by words and example, and to improve every day in piety and study."

To me, Mr. Editor, this entire affair is very suggestive. In by-gone days, when I knew not the Catholic Church, that beautiful harmony which hovers with a new life over the dreary world to dispense its manifold blessings. I have heard it urged in support of female suffrage, that the presence of ladies around the ballot-box would preserve order, where drunkenness and rowdiness now reign; but it seems to me that while Utopians are wasting time in talk about what can scarcely be practicable, the influence of these good Jesuit Fathers, in surrounding the ballot-box with such becoming dignity, such precision and order, invest the great act of the American citizen, with a certain sacredness which would forever preclude the possibility of such shameful abuses existing among a generation educated by them.

THE SUNDAY SCHOOLS.

WE are indebted to the *Call* for its report of the third quarterly meeting of the Sunday School Teachers' Union, held on Sunday last at three o'clock, in the basement of St. Mary's Cathedral. The attendance was very large, and included the following named clergy: His Grace, Archbishop Alemany, Rev. Fathers Gibney, Prendergast, Cassidy, Speckles, Slattery, Doogan, Accolti, and Brother Justin. The meeting was called to order by H. N. Adams, President of the Association, and a select choir of Sunday School children sang "The Hymn to our Patron Saint, St. Charles Borromeo," the beautiful words having been written by Mrs. Adams. The singing was excellent, and was under the supervision of Mr. McCabe, who presided at the piano.

SECRETARY'S REPORT.

The report of the Secretary was then read, and as it contains many items of interest, we publish it, as follows: During the time which has intervened since my last report, the affairs of the Union have been quietly but steadily progressing. The work in which we have been immediately engaged not being of a character to elicit the attention of the public, little has been said on the outside concerning our organization, a fact which has led some persons to imagine that the work of the Union was suspended, or that we had entirely ceased to exist. Being engaged in a work of charity, the members of the Union had no desire to herald their good works to the world, but in the true spirit of that noble virtue, preferred to labor in silence and to wait. Sufficient, however, has been accomplished during the past three months to assure our friends that the good work is still in progress, and that the Catholic Sunday School Union has become a permanent institution.

After a working experience of six months, it was deemed expedient to improve our Constitution in some particulars. Accordingly, it was revised and amended during the month of June.

The monthly meetings of the active members have been discontinued, and the ordinary business of the Union will henceforth be conducted by the Board of Directors, composed of the officers elect and one delegate from each Sunday School.

The collection of dues from members has been abolished, and a contribution of \$2 per quarter from each Sunday School will hereafter defray the expenses.

Power has been given to the members to propose the names of distinguished Catholic ladies and gentlemen for honorary membership in the Union; and at a late meeting, the Rev. Brother Justin, of St. Mary's College, was unanimously elected an honorary member of the Board of Directors.

For the greater convenience of the children, and to meet a want which has long been felt in the schools, it has been resolved to publish, with the approbation of the Archbishop, a work containing a catechism, prayer and hymn-book combined.

The Chaplain of the Union, Rev. Father Prendergast, assisted by a Committee of gentlemen, has been preparing and compiling a collection of appropriate prayers and hymns for that purpose.

It is also designed to adopt and publish a uniform class-book for general use among the schools; and, should His Grace approve, the Union intends to have the above works printed as soon as the necessary funds can be obtained. For that purpose, and to create a fund for the purchase of premium papers, etc., for the children of the different schools, it has been proposed, should the necessary permission be given, to have a lecture at some future time, when the friends of Catholic instruction will have an opportunity of assisting the Union in its enterprise. By request, a number of beautiful and appropriate hymns have been written for the Union by Sister Annie, of the Convent of

Notre Dame, San Jose, Miss Skidmore and Mrs. Adams, of this city, and have been arranged and set to music through the kindness of Mr. Richard McCabe.

Reports from the different Sunday Schools are all of an encouraging nature.

ST. MARY'S CATHEDRAL.

Besides the ordinary interesting exercises, a large number of the children have been prepared for and received the Sacraments of Confirmation and Holy Communion, on Pentecost Sunday. On the following Sunday, there was a public examination of the pupils, in the catechism, in presence of His Grace, the Most Reverend Archbishop. A number of beautiful hymns were well rendered by the children, and at the close, his Grace expressed himself satisfied with the progress made, and exhorted them to persevere. The school is in a flourishing condition and steadily increasing.

ST. PETER'S.

This school, under the guidance of the Rev. T. Gibney, assisted by the Rev. J. O'Connor, and Principal A. B. Maguire, is in a most flourishing condition. It numbers some 400 pupils, boys and girls, with an average attendance of 370. The teachers, 35 in number, have organized themselves into a society which they have called the St. Peter's Christian Doctrine and Library Association, and are governed by a Constitution and By-Laws. They find little or no difficulty, and, indeed, much pleasure in imparting religious instruction to the pupils, who are, in the main, well conducted, orderly children, always ready with their lessons. At a late examination held in the church, they proved themselves worthy to be classed with the best. Connected with the school is a library containing some 400 books, to which the most deserving children have access, and, as a consequence, the library is pretty well thinned out at the close of every school hour. The teachers having netted quite a handsome sum from their late picnic, intend fitting up and furnishing a room to be used for a library and meeting-room. Everything connected with the school bears a very promising aspect, and as the population in its vicinity is swelling up quite rapidly, we must believe that in the course of a few years it will be ranked among the largest and best conducted Sunday Schools on the Pacific Coast.

ST. FRANCIS.

The period embraced within the past quarter, including, as it does, that portion of the year when the calm repose of the Sunday morning is broken by the music and clamor of some military or social organization bent on a pleasure excursion, has always been a trying one to the teachers of this school.

During the excitement consequent to the progress of those Sabbath-breakers through the parish toward their point of embarkation, it is scarcely to be wondered at that children occasionally forget, for a moment, the command which those people seem never to have heard of—"Remember to keep holy the Sabbath day," and are not to be found when the hour for catechism arrives. The evil this year has been considerably abated by the zeal and devotion of the reverend pastor, aided by the good example of the teachers. And here let me remark, that if parents would only earnestly second the efforts of the pastors and teachers throughout the city, hundreds of young persons would be saved from the moral degradation which the associations of those Sunday picnics are certainly producing. Some two or three hundred volumes have been added to the Library, and a thousand copies of the *Young Catholic* paper distributed to the children during the past quarter; and on next Sunday week a public examination of the pupils will be held.

ST. PATRICK'S.

Under the able superintendence of Mr. P. J. Sullivan, this school has taken a long stride forward during the quarter. The Sunday School is now held in the large basement of the church, a Christian Doctrine Society has been thoroughly organized, numbering thirty teachers, with the following officers: President, Judge Taliaferro; Vice-President, J. J. Sweeney; Secretary, Miss M. A. Russell; Treasurer, Miss Kelly. There are three hundred boys in attendance.

ST. JOSEPH'S.

The nine-o'clock Mass in this church is said for the children, who, to the number of 1,200, assisted at the devotions, singing appropriate hymns during its celebration. At its conclusion, the children are marched into the school, and Rev. Father Cullen opens the session with prayer. The girls are instructed by the Sisters in the Convent, assisted by some of the ladies of the Christian Doctrine Society. The boys are instructed by the gentlemen of the Society, which numbers, together with the ladies, over forty members. Superintendent Hart speaks very highly of the success of the pastor's efforts in getting so large an attendance of children. Much credit is also due to Rev. Father Cullen for his zeal and devotion, and, also, to the teachers and their President, Mr. Warde. The children, to the number of 300, and the Society of the Clients of Mary, to the number of 500, receive Holy Communion each month.

ST. IGNATIUS.

The boys of this school number some 500, are orderly and are well instructed by the Rev. President and his assistants, who devote great care to their charitable work. The greater portion of them are organized into Sodalties, and receive monthly. The attendance is good and the discipline excellent. The Sunday Schools attached to St. Bridget's, Mission Dolores and Holy Cross Churches are reported in a flourishing condition. At St. Bridget's, the Library has been increased, and a noteworthy feature of this school is the excellent singing of the pupils.

The Mission Sunday School is progressing rapidly, and Holy Cross, the youngest organization, bids fair to outstrip the older schools in its advance, having nearly doubled its number of teachers and pupils during the year. The children in attendance at the different Convent Schools, it is unnecessary to add, are receiving, at the hands of the good Sisters, that thorough course of training which their experience and life-long devotion enable them to give; and the moral and intellectual excellence of their pupils is only the legitimate result of the effect which their teaching, and, above all, their good example, has upon the minds of the children under their care.

After another hymn, entitled "We'll Bind the Cross," by the children, the Rev. Father Gibney was introduced, and delivered a very interesting and instructive address to the teachers. The lecture, which was replete with excellent suggestions and good advice to the teachers in regard to their duties as instructors of the youth of the Church, was listened to with rapt attention by all present, and the reverend gentleman was frequently interrupted with applause by his hearers. After another hymn by the children, entitled "Oh, God, We Thank Thee," those present adjourned to the auditorium of the Cathedral, where the benediction was pronounced by His Grace the Archbishop.

THE names entered on the Great Register of this city number 48,380, and about 8,000 of these names have been cancelled by death and removals.

UNSECTARIAN SCHOOLS.

WE find the following in our San Francisco contemporary, the *Pacific Churchman*, taken originally from the *London Church Review*; an organ of the Church of England. The editor of the *Churchman* remarks, that "with some changes it will equally apply to some of our unsectarian schools." As far as the *Churchman* goes against unsectarian schools in this country, we are with it. This seems to be one scene taken from others. Considering that it conveys a good argument for us, our readers will examine the term "Romanism," thrown in as a reproach. We quote:

The schoolroom of a board school. Time: the hour of religious instruction. Bible to be read and explained without inculcating the dogmas of any particular denomination. Teacher certificated, unsectarian, highly conscientious. Class consisting of children from thirteen down to six or seven, and of various grades, from respectable poor to gutter children. Schoolroom and teacher span new. Teacher a little nervous; children—some looking curiously about them, some disposed to loll and idle, some attentive. Teacher opens the great Bible and begins to read St. Matthew II, as being a narrative likely to interest the auditory, and easy to explain in an undenominational sense. First, however, a little preliminary explanation is necessary.

Teacher: You must know, my dear children, that Joseph and Mary were two very good people, who lived a very great many years ago in a country far away from London, and I am going to read to you about them and their son, (reads slowly verse 1 of the chapter.)

Ragged Arab (not accustomed to observe much ceremony): Please sir, who's that?

Teacher (aghast, and wishing to gain time): Who do you mean, my boy?

Arab: That there Jesus.

Teacher (aside): [How can this question be answered in an undenominational sense? This is the religious difficulty, full-blown. If I say "a good man," that will hardly do, for I know several of the boys are the children of the Church people and Romanists, and if I say "the Son of God," that won't do, for Tommy Markham is a Unitarian, or, at any rate, his parents are; besides, such a dogmatic statement is sectarian.] (Aloud): I will explain all about Him when I have finished the chapter.

Continues to read. The class listens with various degrees of attention until the 11th verse is finished, and then—

A Boy: Please sir, who's Mary? The mother of the little baby, wasn't she?

Teacher: Yes, she was His mother.

Boy: Oh! and what does "wusshipped" mean?

Teacher: It means paying great respect, kneeling down and bowing, as we should to God.

Another Boy (better taught than boy No. 1, and jumping at once to a sectarian conclusion): Then that there baby was God, sir?

Tommy Markham (stoutly): No, that he wasn't!

Teacher: Silence, boys, the lesson can not go on if you talk and quarrel. (Struck by a bright idea): You know that a great many people believe that He was God, but some do not; but we must not quarrel because we do not all think alike.

First Boy (disagreeably curious): Well, but what do you think, master.

[Terrible dilemma! Teacher hesitates. At length, desperately!]

I think He was God.

Boy: Don't yer know it?

Teacher (aside): [Perverse youth! Pest take his questions and him too! If I'd known what "unsectarian" teaching involved I'd sooner have swept a crossing. What will the Board say? Why, the very essence of our principle is to know nothing and think anything. But you can't make the boys reason.] (Aloud): My dear boy, it is very difficult to say what we know. I can only teach you what I think, and teach you how to be good and do what is right, and obey all that God tells you to do in this Holy Book.

A Boy (interrupting, sans ceremony): Did God write that there book?

Teacher: Yes, and He tells us what we are to do, to get to Heaven; and His Son came, as you see, as a little child, and when He grew up He preached and told us how we ought to love one another, and all we ought to do to lead a good life.

Boy (interested): And was He a very good chap?

Teacher (a little shocked): Yes, of course, you know He was—[pauses; his haste had almost betrayed him into a dogmatic explanation, and the forbidden word "know" had actually passed his lips.]

Another Boy (with vexatiously retentive memory): You said afore, master, that He was God, and these gen'lemen wusshipped Him—was He really God?

Teacher (boldly, taking the bull by the horns): Yes.

Boy: And did God's mother wusship Him too, master?

Teacher: You must not call her the Mother of—[interrupts himself; recollects that it is as sectarian to deny to the Blessed Virgin the title of Mother of God as to bestow it upon her; continues:] yes, she worshipped Him too; but I want you to learn about the things that He told us to do.

Another Boy, (doggedly): But we wants to know fust who He be, 'cause we ain't to do what just a nobody tells us; only if that there gentleman be God, there's somethin' in it, 'cause I've 'eard parson say, at old school, where I was once, that what God said was all right.

Teacher (aside): [Certainly that poor Arab has got the root of denominational education. It is, I begin to think, a failure to attempt the teaching of morality without first making manifest what that morality is based upon, and the moment you come to that you are in for denominationalism at once. (Wipes his brow and continues)—

Of course, my boy, you must know why it is right to tell the truth and do what is right, but then if I tell you God commanded all this, and read to you what His Son said about it, there is no need for troubling so much about—about—

Boy (interrupting): Oh! but I likes to ax questions, and it ain't no sort of use you tellin' us it's wrong to lie—nobody at'ome ever told me that—if yer don't say who said it, 'cause I ain't bound to mind what you say, is I?

(Teacher checks the indignant, "Indeed you are" that rises to his lips, arrested by the terrible and conscientious thought whether it be not a new and strange form of denominationalism for the teacher to make his own dictum infallible in matters of morality. Would not this be to elevate into a living, personal dogma an unsectarian teacher?—a singular clash, surely. Teacher shivers at the bare idea. Soliloquizes: How can I meet this knock-down reasoning? These Arabs are so rebellious, so perverse; why must they ask so many questions, and require to know the why and the wherefore of everything? (Glances at the clock.) Ah! thank my stars, the time is almost up! but then this dodge won't do every time. I'm afraid I shall have to give up the whole thing as a bad job.) (Aloud): We have only five minutes more to-day, lads, so you must let me finish the chapter without asking any more questions.

(Boys relapse into indifferent silence. Curtain falls.)

THE ENEMIES WE IMPORT.

BY PROF. SAMUEL LOCKWOOD, PH. D.

IT would seem as if every grain brought its bane. The Agricultural Department at Washington has done a good deal for agriculture in the importation and distribution of foreign seeds, slips and plants. In this way have been secured to the country many of the choicest improved plants from abroad, and many entirely new to our gardens. But it is to be feared that, in some instances unavoidably, and in others from want of care or skill, or both, the eggs and larvae of foreign insect-pests have been introduced, and are, to-day, troublesome to the husbandman, and a source of mischief and loss to the interests of the nation at large. If that man, or that art, is a public blessing that makes a spear of wheat grow where the land was sterile before, or makes that bear twofold that before did little more than barely reproduce its kind, surely, then, that is a pest and misfortune that appears as a new destroyer of the anticipated harvest. So far as size is considered, the little fly introduced in the provender of the Hessian soldier, in 1776, is contemptible; yet it was destined to become an enemy more formidable than the troops that brought it. So diminutive, indeed, is this pest, that many a husbandman has never seen it to know it, and, in fact, only knows it from its sad depredations on his honest labor; which are such that all the combined whirlwinds and destructive storms that have ever swept over portions of our land have not robbed the national wealth so much as this almost invisible, tiny creature, that dances in the sunbeam; which science well names *Cecidomyia destructor*, and which tradition calls the *Hessian fly*.

In Freehold, N. J., in the autumn of 1870, I detected a new-comer making terrible havoc with the cabbage. This insect was entered from without, and almost honey-combed by a small green caterpillar, that I had never seen before. It was soon determined to be the *Pieris rapae*, or cabbage-caterpillar of Europe. The parent was a pretty butterfly, mainly white, with black spots on the wings. It first appeared on this continent at Quebec, and made its noxious power felt in the destruction of the cabbages to the amount of many thousands of dollars in that neighborhood. It soon came into Northern New England, and, in 1869, was found in the gardens within a few miles of New York. At Freehold, of course, it was stretching south. It soon reached Philadelphia. Last summer it was at home at Baltimore, and this June it has appeared at Washington. The terrible little beauty is thus belting the land with a scourge.

Among the insect pests that have become celebrated because of its fearful capacity of increase, the grasshopper deserves mention. It is well known that in Russia, this insect appears in such prodigious numbers that the wheels of the vehicles roll crushingly through the masses. Mr. Glover, the entomologist of the Department of Agriculture, states that a new grasshopper has appeared. Besides several larvae, and part of an entire insect, found when cleansing the pots in the greenhouse of the department, a pair of these strange creatures, a male and a female, has been obtained. They went lustily to work on the leaves of the coffee-plant, bananas, etc., in the greenhouse, "much in the same manner as is done by our native katydids, by eating holes in the leaves and gnawing away the edges. Their jaws were remarkably strong and sharp, and when the insects were incautiously handled they bit so severely as to draw blood. The male was about 1.75 inch in length from the tip of the cone, or horn on its forehead, to the end of its wing-covers when closed. The female measured 3.05 inches to the end of the ovipositor, which itself was at least 1.25 inch in length. The general color of both male and female was a light pea-green, and the wings were delicately veined with distinct nerves, resembling the venation of leaves. A very marked feature in this insect, when alive, is that the labrum and clypeus are bright yellow, con-

trasting strongly with the jet-black of the mandibles, which, together with the cone or horn on the top of its head, give it a remarkable appearance. This cone or horn, which is placed obliquely upward on the top of the forehead, forming a line with the face, is yellow beneath, black at the tip, and ends in an acute point, which is somewhat bent downward at its summit. No insect resembling it having hitherto been found in this neighborhood, there is but little doubt that it has lately been imported with, or on some foreign plants sent from South America or the West Indies; and, as many exotic plants have been received from Balize, British Honduras, it is probable that this grasshopper came in the egg-state, on some of the plants from that locality, and was hatched out last summer in the greenhouse. This fact alone admonishes us how careful we should be when importing new and valuable plants from abroad, for, if a large insect, nearly two inches in length, and fully the size of a katydid, can be so easily introduced, how much more readily the small and inconspicuous noxious insects, hidden under the bark, would be likely to escape notice, until they had perpetuated their species, so as to become partially naturalized and injurious to our plants. There is no danger, however, that this grasshopper will spread, and, as it is apparently very tender and accustomed to a tropical climate, most probably it would not be able to withstand the rigors of our winters in the open air, and as all were killed or caught as soon as seen in the greenhouse, there is very little probability of any being left to perpetuate their race." Mr. Thomas has described this insect under the name of *Copiophora mucronata*, in the "Canadian Entomologist."

More curious, and, perhaps, more interesting to scientific consideration, is the appearance, in the hot-houses of the Agricultural Department, of a new earth-worm. The species is very large, and, compared with our common angle-worm, it is very curious. It has multiplied in the hot-houses of the department so as to become a real pest. It is believed to have been introduced from Japan in the earth with the plants imported in the expedition under Commodore Perry. Mr. Glover seems to think it is the same as the worm now doing much damage to pot-plants in the hot-house conservatories of England, and quotes Mr. Fish in the *English Gardener's Chronicle*, who speaks of the "eel-worm" as "probably a tropical relation of the common earth-worm, as it can not live out-of-doors in the climate of England, and scarcely subsists in a greenhouse, but revels in the temperature of a plant-store or orchideous house. It differs from the common worm in its mode of locomotion, and in several of its habits. It comes out at night on walls, stone floors, etc., and is as quick as an adder in its movements when disturbed. It seems impossible to eradicate it; it appears to breed with extraordinary rapidity, and is endowed with great muscular power, so much so that it is somewhat difficult to hold a large specimen between the thumb and finger. Lime-water, which is a sovereign remedy against the common earth-worm, appears to have little influence on it, and the only effective mode of destruction is to turn out the soil from the pot and catch and kill the intruder, taking care, however, not to knock or jar the plant, as this worm, instead of coming to the surface, on being disturbed, like the common worm, will instantly recede the centre of the ball of earth and remain there undisturbed." Mr. W. Baird speaks of a worm under the name of *Megascolex (Pericheta) diffringens*, found in three different gardens in England, in hot-stove houses, which is, probably, the same as the eel-worm, referred to by Mr. Fish.

If, in the blatant ethics of the pot-house politician, "eternal vigilance is the price of liberty," in a sense certainly of equal importance it behooves that, even in disseminating these matters for the common good, science should dictate the method, and the economist practise the care that shall conserve the good while it separates the bad. But only of its best and noblest minds can the age exact the task of separating wisely and well its blessings and its bane.—*The Popular Science Monthly*.

THE SOCIAL PROBLEM.

THE war of labor against capital can unhappily trace its origin to an older source than the Commune of 1871. But there can be no doubt that the anarchy let loose by MM. Jules Favre, Gambetta, Kératry, Henri Rochefort, Arrago and General Trochu, on the 4th of September, 1870, has given intensity to the old feud between employers and the employed. Driven out of France by the inexorable wielders of authority at Versailles, or forced to skulk in secret in that country, the International has fixed its headquarters in London, where it is generating as much of present mischief and future evil as can be imagined. We don't at all deny or dispute that capital has been a hard taskmaster, or that labor has not been adequately requited in this country. We believe that our laboring classes have been worked too much, and compensated too slightly, when aiding contractors for great public works to amass enormous fortunes. But do the working men reflect that without capitalists they could never obtain the constant employment and the remuneration, inadequate though it may be, to some extent, without which they could not maintain themselves and their families? And is it not quite clear and beyond all doubt that the reduction of labor and the increase of wages which they are now demanding, would, if obtained, be devoted to the improvement of their minds and physical condition, and the securing a provision against what is called "the rainy day?" Is it not, unfortunately, rather to be inferred from the past that the publican will be the largest gainer by the nine hours and the ninetence? But however that may be, it is obvious, from the sentiments uttered, and the

resolutions passed at the Hyde Park meeting on Saturday evening, that there underlies the strike a spirit subversive of all order, of all freedom of action, and of the first principles of political economy, and fatal to the wealth, peace, prosperity, and greatness of England, if it be not exercised by reasoning, or driven by energetic government out of the land. The first resolution concluded with a declaration of war to the death against "working overtime," which was denounced as "the great curse of the building trade." But if of the building trade, so it must be of every other trade. Now, working overtime is necessarily an arrangement, by mutual consent, between the employer and the employed. And if a workman is stout and energetic, and anxious to push his way in life, and provide for his family, and if he prefers to work ten or eleven hours, and earn an extra crown a-week, rather than spend an hour or two swilling and smoking in a tap-room, why should he be prevented from doing so? What right can any human being have to prevent or forbid his doing so? And what justification is there, or can there be, for denouncing him and his employer—the one as "a dishonorable workman," the other as "an unprincipled master," for entering by mutual agreement into such an arrangement—as was done amid loud cheering by one of the speakers at the meeting on Saturday? The motive for this war against overtime was candidly avowed. It is to compel employers "to take on some of the surplus labor in the market," than which there can not be a more intolerable interference with the natural rights and the freedom of employers and employed, and the ultimate, inevitable consequences of which will be the displacement of manual labor by mechanical contrivances. Among the speakers was a laborer, who boldly announced that the cause of his class was as worthy of consideration as that of the artisans, who, at present, engrossed all attention. "Did not the laborer (he asked) require as much food as the mechanic? Did not the laborer's wife and children require as much, and as good food as those of the mechanic? The only real difference between the laborer and the mechanic was in the cost of their tools." Here is the first gleam of the impending bellum surville. The mechanic serves an apprenticeship—he spends years in learning his trade—his occupation requires mind and culture, but, nevertheless, he is no better in the social scale and deserving of no more remuneration for his skilled labor than the uneducated, utterly unskilled laborer who mixes mortar or wheels barrows of bricks, because, forsooth, the latter has as capacious a stomach and as great a yearning for beef and mutton as the mechanic. Apply the principle throughout society, and you have before you, at every step, undiluted Communism, culminating in Proudhon's aphorism, "*la propriété c'est le vol*." If the laborer be as good as the mechanic, the mechanic is as good as the professional man, and so on; and as the hod-man and Lord Chancellor are on a perfect equality, except as far as the masticating powers and digestive organs of the former are probably better, and thus give their owner the advantage, why should the keeper of the Great Seal, and Chief Judge in Chancery receive £10,000 a-year, while the hod-man can, at the ordinary rate of wages, earn only about £40 or £50 a-year? Or, as the "only real difference" between man and man, according to our laborer on the platform, is the difference of the tools, why should not the laborer clutch the Great Seal, and the Lord Chancellor try his hands at the hod? We are driving to this solution of the social question much faster than many imagine, and than almost any will admit.—*London Register*.

WHAT IS THE MOST HEALTHFUL DRINK?

WATER is the only drink. A diseased appetite or pernicious habit may add to it tea, coffee, acid, sugar, or drugs more or less injurious; still, the fact remains, as stated, that the water part of the mixture is the only part that is drink. The question, then, resolves itself into this: Can any foreign element be added to water to better adapt it to the purpose for which God intended it? To this we unhesitatingly answer, No. Pure water is perfect; no improvement is possible—none is needed. A drink is needed to quench thirst; pure water will do it. To cool a fever, pure water is all that is needed. If we have taken into the system an undue quantity of salt, soda, or any of the neutral salts formed from soda by the processes of modern cookery, drink is called for. Pure water is readily mingled with the blood, and, passing off by natural channels, it washes the impurity from the blood. No additional impurity can make it better for this purpose.

"But," says one, "without coffee, I have no appetite for my breakfast."

Then don't eat. If the system really demands food, there will be a natural appetite for it. Food that is "forced down," or taken at the call of a stimulated appetite, does no good. Far better fast.

"But, without food, I feel faint and weak."

Then rest; wait until the system demands food—until you can eat without forcing, without stimulants. Then you can eat without drinking; and, if you use plain food, with very little or no salt, you will probably need no drink until the food is digested; then a drink of pure water is quickly absorbed and mingled with the blood, cooling and refreshing it.—*Pacific Journal of Health*.

COLORADO has a population of 75,000, and the assessed value of the property in the State is \$24,000,000. It has no public debt, but has a surplus in the Treasury of \$50,000, and no public taxes are to be levied for the year 1872.

JUDGE FRANK TILFORD has left Hamilton and goes to Salt Lake City to reside.

Educational.**SANTA CLARA COLLEGE,**
Santa Clara, California.

Under the management of the Fathers
of the Society of Jesus.

THE SANTA CLARA COLLEGE WAS FOUND-
ed in 1851, and in 1852 was incorporated, with the
privileges of a University. Diplomas are given in two
departments—the Classical and Scientific.
The College buildings are large and commodious,
while extensive play-grounds, with two covered gym-
nasiums, a swimming-pool, etc., afford every facility
for healthful exercise.
The College possesses a very complete philosophical
apparatus, and valuable collections of Mineralogy and
Geology. It has also, practical schools of Telegraphy,
Photography and Surveying. Assaying of native ores
is taught in a thoroughly fitted chemical laboratory.
The Scholastic Year, which is divided into two ses-
sions of five months each, commences in August, and
closes toward the beginning of June.

TERMS.

Payable semi-annually in advance:

Matriculation Fee, to be paid but once.....\$15 00
Board, Lodging, Tuition, Washing and Mending
of Linen, School Stationery, Medical Attendance
and Medicines, Baths, Fuel, Light per
year.....350 00
Modern Languages, Drawing, and Music form extra
charges. For clothing, Books, Pocket-money, and
like, no advance made by the Institution.
For further particulars, apply to
REV. A. VARS, S. J., President.
Jan-1st

COLLEGE OF NOTRE DAME
San Jose, California.**YOUNG LADIES' INSTITUTE.**

THIS INSTITUTION, WHICH IS INCORPO-
rated according to the laws of the State of Cali-
fornia, and empowered to confer academical honors,
commenced the Twenty-second Annual Session on Mon-
day, August 19th, 1872. The course of instruction em-
braces all the branches of a thorough education.

TERMS:

Entrance Fee, to be paid but once.....\$15 00
Board and Tuition, per quarter.....62 00
Washing, per quarter.....12 00
Physician's Fees, per quarter.....2 50
Piano, Vocal Music, Drawing and Painting, form ex-
tra charges; but there is no extra charge for the French,
Spanish or German Languages, nor for Plain Sewing
and Fancy Needle-work.
Payments are required to be made half a session in
advance. Pupils will find it much to their advantage
to be present at the opening of the session. Jan-1st

ST. VINCENT'S COLLEGE,
Los Angeles, California.

THIS Institution, chartered according to the laws of
the State of California, and empowered to confer
Degrees, is situated in the City of Los Angeles, and
is famous for the salubrity of its climate and the beauty
of its scenery.

The Faculty is composed of the FATHERS OF THE
CONGREGATION OF THE MISSION OF ST.
VINCENT DE PAUL, who devote themselves to pro-
mote the health and happiness, as well as the intellec-
tual and moral advancement of the students entrusted to
their care.

The College is open to all over the age of ten years,
who are competent to enter the primary course, and who
come with respectable recommendations, provided they
comply with the rules and discipline of the College,
which, though strict, are nevertheless mild and parental.

STUDIES.

The course of studies embraces a full course of Eng-
lish and Classical Literature, the various branches of
Mathematics, Ancient and Modern Languages, and also,
a Commercial Department, to prepare young men for
every branch of business.

TERMS:

For Board, Lodging and Tuition, per Scholastic
Year.....\$250 00
Washing, per Scholastic Year.....30 00
Piano and use of instrument, per month.....8 00
Violin, Guitar, Flute, etc., each, per month.....6 00
Vacation at the College.....40 00
Those who learn to play on one of the above named
instruments, will have the privilege of using a brass
instrument free of charge; otherwise, there will be a
charge of \$3 00 per month.
For further information, apply to
REV. JAMES MAHILLI, C. M., President.
Jan-1st

ST. VINCENT'S SCHOOL.

THIS Institution is situated in Santa Barbara, a short
distance from the sea, in the most delightful and
healthy part of the city. The grounds are extensive,
and the building is large and convenient.
The course of instruction embraces the usual branches
of a thorough English education. Spanish is also
taught.

TERMS.

Invariably half-yearly in advance:

Board, Tuition, Bed, Bedding, Washing, etc.,
per annum.....\$200 00
Piano and use of instrument, per month, \$6 00, 68 00
Guitar, per month, \$5 00, 58 00
No extra charge for plain sewing, Fancy Needle-
work, etc.
The Scholastic Year, of ten months and a half, com-
mences August 15th, and terminates on the last Tuesday
of June.
For further particulars, apply to
SISTERS OF CHARITY, Santa Barbara, Cal.
Jan-1st

ST. JOSEPH'S COLLEGE,
Rohnerville, Humboldt County,
California

CONDUCTED BY THE PRIESTS OF THE
CONGREGATION OF THE MOST
PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A
picturesque elevation at the confluence of Van
Duzen and Eel rivers, and near the town of Rohnerville.
It is accessible from the chief towns in the vicinity by
daily stages, and from other parts of the State by vessels
and steamers, via San Francisco and Eureka.
The course of studies is classical, scientific and com-
mercial. Splendid apparatus has been secured for teach-
ing the natural sciences.

TERMS PER SCHOLASTIC YEAR,

(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mend-
ing linens.....\$275 00
Entrance fee, to be paid only once.....10 00
Vacation at College.....40 00

DAY PUPILS.

Senior Class.....\$60 00
Junior Class.....40 00
Music, vocal and instrumental, drawing, and modern
languages will form extra charges. The two sessions of
the scholastic year commence, respectively, on the 16th
of August and the 16th of January.

All communications regarding the College to be ad-
dressed to the Secretary, REV. F. ANTHONY,
Very Rev. P. HENNEBERY,
Superior.

Educational.**ST. IGNATIUS COLLEGE,**
San Francisco, California.

THIS Literary Institution, conducted by the Fathers
of the Society of Jesus, was opened for the recep-
tion of students on the 15th of October, 1855. It was
incorporated, according to the laws of the State, on the
30th of April, 1859, and empowered to confer academical
degrees with "such literary honors as are granted by
any University in the United States."

The design of the Institution is to give a thorough
Classical, Mathematical and Philosophical education.
But besides the Classical, there is, also, a Commercial
Course.

The College is intended for day-scholars only.
The hours of class are from 8 o'clock A. M. to 1 P. M.
Punctual attendance is indispensable. In case of
absence or tardiness, a note from the parents or guar-
dians will be required.

Frequent tardiness or absence exposes the offender
to the loss of his seat.

Every Thursday of the Academic Year is a holiday.

TERMS PER MONTH, IN ADVANCE:

(No deduction is made except in case of long illness.)
Tuition, in Preparatory Department.....\$3 00
in Commercial Department.....5 00
in Higher Department.....8 00

EXTRA CHARGES:

For the use of Instruments in Natural Philosophy,
and Chemicals, first year, per month.....\$3 00
For the use of Instruments, etc., second year, per
month.....5 00
For each Academic Degree.....10 00
Jan-1st

SAINT MARY'S COLLEGE,
San Francisco, California.

CONDUCTED BY THE CHRISTIAN BROTHERS
Offers every facility for acquiring a thorough
Education, whether Classical, Scien-
tific, or Commercial.

THOSE WHO COMPLETE THE CLASSICAL
Course, receive the degree of A. B.; the Scien-
tific, B. S.; the Commercial, Master of Accounts.
The Commercial Course has been established for the
convenience of those who wish to acquire a good, prac-
tical education in as short a time as possible.

While proper care is bestowed on every branch in the
College, our own language receives special attention.
The daily exercises of the Students in Grammar, Com-
position and Rhetoric are publicly discussed and cor-
rected in the class-room.

TERMS PER SCHOLASTIC YEAR,

Payable half-yearly in Advance:

Board, Tuition and Washing.....\$250 00
Entrance Fee.....10 00
Physician's Fee and Medicines.....5 00
Vacation at College.....40 00
Day Students.....60 00
Modern Languages, Music and Drawing form extra
charges.
REV. BROTHER JUSTIN, President.
Jan-1st

St. CATHERINE'S SCHOOL,
Benicia, California.

CONDUCTED BY THE SISTERS OF ST.
DOMINIC.

THIS Institution affords every facility for the acqui-
sition of a refined and solid education. The Acad-
emy was founded in 1850, and now ranks among the
most successful Educational Institutions in the State.

The course of instruction embraces the English,
French, Spanish and Latin languages, Rhetoric, Elec-
tion, Composition, Ancient and Modern History, Bio-
graphy, Mythology, Chemistry, Geography, Astronomy,
and use of Globes; Vocal Music, Instrumental Music,
including Piano, Guitar, and Organ; Writing, Draw-
ing, Painting in Water Colors and in Oil; Tapestry,
Plain and Ornamental Needle-work, etc.

TERMS:

(Payable half-yearly, in advance.)

Board and Tuition, per Scholastic Year.....\$225 00
Washing.....45 00
Entrance Fee.....10 00

EXTRAS:

(Payable half-yearly.)

Piano and use of Instrument.....\$60 00
Organ.....50 00
Guitar.....50 00
Vocal Music, in Class.....20 00
Private Lessons.....40 00
Drawing and Painting in Water Colors.....30 00
Painting in Oils.....20 00
Board during Vacation.....40 00

The Academic Year consists of two equal terms,
the first commencing August 15th, the second, January 23d.
Pupils of any religious denomination will be received,
but for the sake of uniformity, all are required to be
present at the regular religious services of the Institution.

Pupils entering after the commencement of a term are
charged for that portion of it as may remain. No deduc-
tion, however, will be made if the pupil is with-
drawn during the season, except in case of sickness.

Parents may rest satisfied that every attention, con-
sistent with the spirit of a firm but mild government,
will be paid to the comfort of the young ladies placed
at this Institution.

Letters of inquiry may be addressed to the SISTER
SUPERIOR. my25-tf

FRANCISCAN COLLEGE,
Santa Barbara, California.

THE Sixth Session of this Institution, conducted by
the FATHERS OF THE ORDER OF ST. FRANCIS, will
commence on the first Monday in August.

The object of this institution is to give a good Eng-
lish, Mathematical, Classical and Philosophical Educa-
tion at the lowest possible cost—a want long felt in Cal-
ifornia—and thereby bring its advantages within the
reach of all.

TERMS:

Entrance Fee, (to be paid but once).....\$15 00
Tuition, Board and Washing, per session of ten
and a half months.....150 50

Music, French and German form extra charges.
Those who spend their vacations at the College will be
charged \$5 00.

Payments must be made semi-annually in advance.
Parents will pay for medical attendance, and supply
toilet articles, etc.

Money will not be advanced by the College for the
purchase of necessary articles, a sufficient sum must be
deposited.

For further particulars, apply to
REV. J. J. O'KEEFE, O. S. F.
Jan-1st

DAY SCHOOLS**FOR****BOYS AND GIRLS.**

THE SISTERS OF MERCY HAVE JUST COM-
pleted a commodious School Building on First
Street, near Bryant, where girls will be taught the
various branches of an English education.

A Boy's School is being prepared on Rincon Place,
and will be placed in charge of competent teachers.
SISTER MARY B. RUSSELL,
Superior of Sisters of Mercy.

Educational.**CONVENT****OF THE****Immaculate Heart of Mary,
Gilroy.**

FOR THE EDUCATION OF YOUNG LADIES.

CONDUCTED BY THE SISTERS OF THE
MOST HOLY AND IMMACULATE
HEART OF MARY.

TERMS FOR BOARDERS:

Board, Tuition, Washing and Mending, per an-
num.....\$200 00
Entrance Fee, to be paid but once.....10 00
Tuition on Piano, per annum.....60 00
French, per annum.....25 00
No extra charges for Tapestry, Embroidery, Plain
and Ornamental Needle-work, nor for the Spanish
language.

TERMS FOR DAY SCHOLARS:

Primary, per month.....\$2 00
Elementary and Senior, per month.....3 00
Tuition on Piano, per month.....6 00
French, per month.....2 50

No extra charges for Tapestry, Embroidery, Plain
and Ornamental Needle-work, nor for the Spanish
language.

For Prospectus and further particulars, apply to
SISTER RAYMUNDA CREMADELL, Superior.

"N. B.—The above Establishment is, also, the Noviti-
ate of the Order."
aug24-tf

ST. JOHN'S INSTITUTION
FOR THE**Education of Young Ladies,
San Juan, Monterey Co.**

CONDUCTED BY THE SISTERS OF THE
MOST HOLY AND IMMACULATE
HEART OF MARY.

TERMS FOR BOARDERS:

Board, Tuition, Washing and Mending, per annum, \$200
Entrance Fee, to be paid but once.....10 00
Tuition on Piano, per annum.....60 00
French, per annum.....25 00
No extra charges for Tapestry, Embroidery, Plain
and Ornamental Needle-work, nor for the Spanish
language.

TERMS FOR DAY SCHOLARS:

Primary, per month.....\$2 00
Elementary and Senior, per month.....3 00
Tuition on Piano, per month.....6 00
French, per month.....2 50

No extra charges for Tapestry, Embroidery, Plain
and Ornamental Needle-work, nor for the Spanish
language.

For Prospectus and further particulars apply to
SISTER CARMEN ARGELAGA, Superior.
aug24-tf

REDUCTION IN GAS.

THE SAN FRANCISCO GAS COMPANY hereby
gives notice, that the Government Tax of twenty-
five cents per thousand feet having been removed, the
price of gas on streets which are supplied by opposition
companies will be reduced, from and after the FIRST
DAY OF AUGUST, to

**One Dollar and Sixty Cents
(\$1.60) per Thousand Feet.**

On other streets, the price will be reduced, from same
date, to THREE DOLLARS AND FIFTY CENTS
(\$3.50) per thousand feet.

JOS. G. EASTLAND, Secretary.

SULLIVAN, KELLY & CO.
N. W. Cor. Pine & Front Sts.

Where they offer for sale

THE LARGEST STOCK OF

**PAINTS,
OILS,
GLASS, etc., etc.**

ON THE PACIFIC COAST,

At the Lowest Market Rates.
101, 103, 105 FRONT STREET,
110 PINE STREET,
SAN FRANCISCO.

MURPHY, GRANT & CO.

Corner of Sansome and Bush Streets,
SAN FRANCISCO.

Are constantly receiving a large variety of
Gents' Furnishing Goods,

COMPRISING

HALF HOSE—Silk, Cotton, and Woolen.
JOUVIN'S KID GLOVES.
SHIRTS AND DRAWERS—Silk, Cotton,
and Merino.

SUSPENDERS, TIES, SCARFS.
UMBRELLAS—Silk and Gingham.
LINEN SHIRTS AND COLLARS.
HANDKERCHIEFS—Silk, Linen, Cotton.

ETC., ETC., ETC.,

To which they invite particular attention.

ST. MARY'S HOSPITAL,
Corner of First & Bryant Sts.
SAN FRANCISCO.

THIS Institution is under the management of the
SISTERS OF MERCY.

JAMES MURPHY, M. D., Visiting Physician.
S. C. LANE, M. D., Visiting Surgeon.
A. F. BELINGER, M. D., Resident Physician.

TERMS:

Payable monthly in advance, for board, medicines, at-
tendance, etc.
In the wards, per week.....\$10 00
In rooms, with one or more, per week.....15 00
In private rooms, per week.....20 00

Liquors and washing extra.
Confinement cases, \$10 00 extra.
Money always refunded in case a patient leaves be-
fore the expiration of the month.

Benevolent Societies are not to pay in ad-
vance.

Travelers' Guide.**C. P. R. R.**
COMMENCING

Monday, April 29th, 1872,
And, until further notice, Trains and Boats will
Leave San Francisco

7.00 A. M. Overland Express Train for Sacra-
mento, Marysville, Red Bluff, Colfax, Reno,
Ogden and Omaha.

3.00 P. M. San Jose Passenger Train, stopping at
all Way Stations.

4.00 P. M. Passenger Train for Stockton, Mer-
ced and Sacramento.

6.30 P. M. Overland Emigrant Train, Through
Freight and Accommodation.

7.30 A. M. Steamer New World (from Broadway
Wharf)—Connecting at Vallejo, with Trains
of California Pacific Railroad.

4.00 P. M. Sacramento Steamer from Broad-
way Wharf—Connecting at Vallejo, with
Trains of California Pacific Railroad.

2.00 P. M. Steamer Antelope, (from Broadway
Wharf)—Connecting at Donahue with
Trains of S. F. and North Pacific Railroad.

8.00 A. M. Excursion Boat (Sundays only) from
Broadway Wharf—Connecting with special
Train of S. F. and N. P. R. R. for Cloverdale and in-
termediate points, returning to San Francisco by 7.00
P. M.

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—
7.00, 8.10, 9.20, 10.10 and 11.20 A. M.; 12.10, 1.30, 3.00,
4.00, 5.15, 6.30, 8.15, 9.20 and 11.30 P. M. (9.20, 11.20
and 3.00, to Oakland only.)

LAKE BROOKLYN.—5.30, 6.40, 7.50, 9.00 and 11.00
A. M.; 1.30, 2.40, 4.55, 6.10, 7.55 and 10.10 P. M.

LAKE ALABAMA.—5.40, 6.50, 8.00, 9.10, 10.00 and
11.10 A. M.; 12.00, 1.40, 2.50, 3.50, 5.05, 6.20, 8.05 and
10.20 P. M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO—
7.00, 9.00 and 11.15 A. M.; 1.30, 4.00, 5.30 and 7.00 P. M.
(7.20, 11.15 and 5.30 to Fruit Vale only.)

LAKE HAWARDS.—5.45, 7.00 and 10.45 A. M. and
3.30 P. M.

LAKE FRUIT VALE.—5.40, 7.35, 9.00 and 11.20 A. M.
1.30, 4.05 and 5.30 P. M.

*Except Sundays.

T. H. GOODMAN, A. N. TOWNE,
Gen'l Pass'r and Ticket Ag't. Gen'l Sup't.

Southern Pacific Railroad
Time Schedule—Commencing April 15th, 1872.

TRAINS SOUTH	Through Trains	San Jose Only	San Jose Only
Leave— San Francisco.....	8:10 A. M.	8:30 P. M.	1:40 P. M.
San Jose.....	10:30 A. M.	3:40 P. M.	7:00 P. M.
Gilroy.....	11:55 A. M.		
Hollister.....	12:50 P. M.		
Pajaro.....	1:25 A. M.		

TRAINS NORTH	San Jose Only	San Jose Only	Through Trains
Leave— Pajaro.....			12:35 P. M.
Hollister.....			1:00 P. M.
Gilroy.....			2:00 P. M.
San Jose.....	16:30 A. M.	7:50 A. M.	3:20 P. M.
Arrive at San Fran.....	8:50 A. M.	10:10 P. M.	5:50 P. M.

*Leaves at 2:30 P. M. SATURDAYS.
Sundays excepted.

AN Extra Train will leave San Francisco on Sun-
days at 9:30 A. M. Returning, leave San Jose at 5:50
P. M.

FREIGHT TRAINS RUN DAILY Sundays ex-
cepted leaving San Francisco at 10:30 A. M., arriving
at San Francisco at 4:25 P. M.

A. N. TOWNE, A. C. BASSETT,
Gen'l Sup't. Asst. Sup't.

J. L. WILLIAMS, Gen'l Pass'r Ag't.

Hotels.**TAMALPAIS HOTEL,**

San Rafael, Marin County, only 14 miles from
San Francisco.

THIS Hotel is now ready for the reception of guests
for the summer season. Recent improvements
have been made, consisting of a Billiard Room 50x25
feet, and ten additional sleeping rooms, all handsomely
furnished. The House is provided with every conven-
ience for the comfort and pleasure of its guests, and
possesses all the appointments of a first-class Hotel. Its
proximity to the city, together with the convenience of
access, combined with the beauty of the surrounding
scenery and the well-known salubrity of the climate of
San Rafael, offer a combination of attractions possessed
by but few localities in the State.

The Hotel Omnibus will be in readiness at the depot
on the arrival of every train, and will convey passengers
and baggage to and from the House free of charge.

my25-tf R. PARKOW, JR.

BROOKLYN HOTEL,
BUSH STREET,
BET. MONTGOMERY AND SANSOME,
Adjoining the New Mercantile Library.

TERMS: \$2.00 PER DAY.

KELLY & WOOD,
PROPRIETORS.

The Coach, plainly marked "BROOKLYN HOTEL,"
will be at the Railroad Depot and Steamboat Landings,
to convey guests to the Hotel, free of charge.

KELLY & WOOD, Proprietors.

CENTRAL HOTEL,
814 and 816 Sansome Street,
Between Broadway and Pacific, SAN FRANCISCO.

THIS NEW, LARGE AND COMMODIOUS
Hotel has been thoroughly renovated by the well-
known proprietor, M. FARRELL, late proprietor of
the Brooklyn House, where he will be happy to receive
his numerous friends and the public in general. Thank-
ful for past favors, he respectfully solicits a continuance
of their future patronage.

There is a fire-proof safe in the House, where money
and valuables can be kept at the risk of the proprietor.
The Central House Coach will be at each car depot and
steamboat landing, to convey passengers to the House
free of charge.

Price of board to suit the times.
Parties sending for their friends to the States, or who
expect any, will please notify MICHAEL FARRELL,
and he will attend to them on their arrival, and forward
them to their friends with due care, and thus save much
trouble.

The strictest attention will be paid to the comfort of
the patrons of this House.

MICHAEL FARRELL, Proprietor.

Business Cards.

